

MOODY BIBLE INSTITUTE MONTHLY

February 1928

ANNIVERSARY OF THE
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CITY OF ILLINOIS

D. L. Moody Anniversary Number

Do You Make These Mistakes in English?

Sherwin Cody's remarkable invention has enabled more than 50,000 people to correct their mistakes in English. Only 15 minutes a day required to improve your speech and writing

MANY persons say "Did you hear from him today?" They should say "Have you heard from him today?" Some spell calendar "calender" or "calander." Still others say "between you and I" instead of "between you and me." It is astonishing how often "who" is used for "whom" and how frequently the simplest words are mispronounced. Few know whether to spell certain words with one or two "c's" or "m's" or "r's," or with "ie" or "ei," and when to use commas in order to make their meaning absolutely clear. Most persons use only common words—colorless, flat, ordinary. Their speech and their letters are lifeless, monotonous, humdrum.

Why Most Persons Make Mistakes

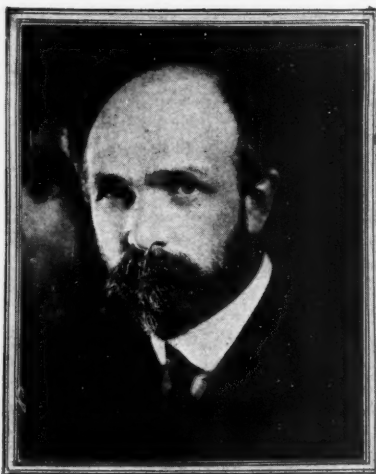
What is the reason so many of us are deficient in the use of English and find our careers stunted in consequence? Why is it some can not spell correctly and others can not punctuate? Why do so many find themselves at a loss for words to express their meaning adequately? The reason for the deficiency is clear. Sherwin Cody discovered it in scientific tests, which he gave thousands of times. *Most persons do not write and speak good English simply because they never formed the habit of doing so.*

What Cody Did at Gary

The formation of any habit comes only from constant practice. Shakespeare, you may be sure, never studied rules. No one who writes and speaks correctly thinks of rules when he is doing so.

Here is our mother-tongue, a language that has built up our civilization, and without which we should all still be muttering savages! Yet our schools, by wrong methods, have made it a study to be avoided—the hardest of tasks instead of the most fascinating of games! For years it has been a crying disgrace.

In that point lies the real difference between Sherwin Cody and the schools! Here is an illustration: Some years ago Mr. Cody was invited by William Wirt, author of the famous Gary System of Education, to teach English to all upper-grade pupils in Gary, Indiana. By means of unique practice exercises, *Mr. Cody secured more improvement in these pupils in five weeks than had previously been obtained by similar pupils in two years under old methods.* There was no guesswork about these results. They were proved by scientific comparisons. Amazing as this improvement was, more interesting



SHERWIN CODY

still was the fact that the children were "wild" about the study. It was like playing a game!

100% Self-Correcting Device

The basic principle of Mr. Cody's new method is habit-forming. Any one can learn to write and speak correctly by constantly using the correct forms. But how is one to know in each case what is correct? Mr. Cody solves this problem in a simple, unique, sensible way.

Suppose he himself were standing forever at your elbow. Every time you mispronounced or misspelled a word, every time you violated correct grammatical usage, every time you used the wrong word to express what you meant, suppose you could hear him whisper: "That is wrong, it should be thus and so." In a short time you would habitually use the correct form and the right words in speaking and writing.

If you continued to make the same mistakes over and over again, each time patiently he would tell you what was right. He would, as it were, be an everlasting mentor beside you—a mentor who would not laugh at you, who would, on the contrary, support and help you. The 100% Self-Correcting Device does exactly this thing. It is Mr. Cody's silent voice behind you, ready to speak out whenever you commit an error. It finds your mistakes and concentrates on them. You do not need to learn anything you already know. There are no rules to memorize.

Only 15 Minutes a Day

Nor is there very much to learn. In Mr. Cody's years of experimenting he brought to light some highly astonishing facts about English.

For instance, statistics show that a list of sixty-nine words (with their repetitions) *make up more than half of all our speech and letter writing.* Obviously, if one could learn to spell, use, and pronounce these words correctly, one would go far toward eliminating incorrect spelling and pronunciation.

Similarly, Mr. Cody proved that there were no more than one dozen fundamental principles of punctuation. If we mastered these principles there would be no bugbear of punctuation to handicap us in our writing.

Finally, he discovered that twenty-five typical errors in grammar constitute nine-tenths of our everyday mistakes. When one has learned to avoid these twenty-five pitfalls, how readily one can obtain that facility of speech which denotes the person of breeding and education!

When the study of English is made so simple, it becomes clear that progress can be made in a very short time. *No more than fifteen minutes a day are required.* Fifteen minutes, not of study, but of fascinating practice! Mr. Cody's students do their work in any spare moment they can snatch. They do it riding to work or at home. They take fifteen minutes from the time usually spent in profitless reading or amusement. The results really are phenomenal.

Free—Book on English

It is impossible, in this brief review, to give more than a suggestion of the range of subjects covered by Mr. Cody's new method and of what his practice exercises consist. But those who are interested can find a detailed description in a fascinating little book called "How to Speak and Write Masterly English." This is published by the Sherwin Cody School of English in Rochester. It can be had by any one, free, upon request. There is no obligation involved in writing for it. The book is more than a prospectus. Unquestionably it tells one of the most interesting stories about education in English that ever has been written.

If you are interested in learning more in detail of what Sherwin Cody can do for you, send for the book, "How to Speak and Write Masterly English." Merely mail the coupon, letter, or postal card. **SHERWIN CODY SCHOOL OF ENGLISH, 362 Searle Building, Rochester, N. Y.**

SHERWIN CODY SCHOOL OF ENGLISH
362 Searle Building, Rochester, N. Y.

Please send me your new free book, "How to Speak and Write Masterly English."

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Moody Bible Institute Monthly

FEBRUARY, 1928

EDITORIAL NOTES

DWIGHT L. MOODY

By William Olney, London, England

The church of Jesus Christ will not allow That name to perish from her memory! Some of the foremost in the mission-fields Today, were led by him to love the Lord.

"A big human" was he; he *felt* the truth Before he gave it utterance with his lips. Since his conversion in the boot-shop days His life was keyed upon the two great notes:

Passionate love for Jesus; equally A great compassion for the dying world.

He had no doubt of Scripture, for he knew God was behind, within and with His Word.

Thousands of times, the blessed Word declares,

In multitudes of passages, it comes From God's own heart. And Moody felt the power

It had for him, and those to whom he spoke.

His educational defects he knew, And glorified in the sense of *emptiness*— The opportunity for God to fill His servant with the Spirit's mighty power.

This man of God led a surrendered life. Across his speeches, and his books, was writ

In clearest characters, "Not I, but Christ!" His native states, and the old home land too,

Produced a multitude of blessed seals To God's power, with His servant's word and work.

Dying, his last words, whispered, were the sum

Of his life's confidence and energy: "The world recedes; heaven is drawing near;

I hear God calling me." So he passed on, To take the crown God's grace in him had won.

Among the questions ever recurring about Mr. Moody is one regarding his cessation from evangelistic work during the last years of his life.

Last Years of D. L. Moody It happens that recently we came across a letter of Dr. Torrey addressed to a correspondent in Ohio, in which he meets that question thus:

"As to Mr. Moody's 'departure from the evangelical or orthodox faith accounting for his cessation from revival work,' I would say that he did not depart from it. Of course, the schools took up a great deal of his time, and furthermore, he was not allowed by

his physician to do the work in his last days that he had been permitted earlier, but he kept up revival work to the end. In fact, he finally broke down in the midst of a big revival in Kansas City."

To the two explanations thus given by Dr. Torrey, we would add a third. If it appears that Mr. Moody in his last years was not as active in evangelistic work as earlier, it should be borne in mind that revivals, *real* revivals, are not man's work but God's work, and that they come, so to speak, in waves. It was revivals in the old world that gave rise to the colonies in the new world, but in the second and third generations following those seasons of grace, there was seen the most grievous moral and religious deterioration. Then came the great awakening of Jonathan Edwards' day, culminating in the wonderful work of George Whitefield when, quoting Bishop Candler, "the colonies were born again."

After the year 1750 there was again a gradual subsidence of revival power, and it was not till half a century had passed that it returned. From the year 1800 down to 1825 however, "there was an uninterrupted series of these celestial visitations spreading over different parts of the land" (Gardner Spring, D. D.). Then the glorious revival of 1858, and then Moody and Sankey.

Of course, there have been outstanding evangelistic movements in this country since Moody and Sankey were gathered home, the names of Wilbur Chapman, Billy Sunday and R. A. Torrey attest that, but the great revival power illustrated above, began to recede before Moody and Sankey left the world. And it is for its return, should the Lord Himself tarry, that burning hearts are now pleading before God.

Rev. Mr. McClure in his contribution on another page explains the reason of it. If evangelism is in the decline don't blame the evangelist for all of it. The Hebrews of Pharaoh's time found it hard to make bricks without straw, and how can evangelists lead souls to make a decision for Christ when the latter know little or nothing about Christ and the salvation He wrought out for them on the Cross?

Mr. Moody could accomplish his great work, especially in Great Britain, because he was ever preaching to congregations who had been intelligently instructed in the great doctrines of the Bible by pastors who knew their business and attended to it. It is not so today in many instances, and if that great evangelist were here now he would find a very different soil in which to reap.

Evangelists now must be teachers as

well as exhorters, and for this many do not possess the gift or the preparation, and even if they did they would not have the time to engage in it during a campaign. But let pastors act on the sound advice of Mr. McClure, and the next decade will show the result. Evangelism will have its place then, and once more the song of the reaper will be heard in the land.

Occasionally we receive a letter from a correspondent deprecating what is esteemed as too frequent reference to Modernism in our pages. Let it alone and give more attention to the positive things is the advice. Teach the truth,

Theological Controversy and error will have no chance in the face of it. Give us more exposition of the Bible and less controversy. However, for one letter carrying this advice, we receive two or three of an opposite tenor, and sometimes our correspondents are almost ready to charge us with cowardice or a spirit of compromise because we are not more belligerent.

We sympathize with both these classes of correspondents. On the one hand we devoutly wish there were no obligation to engage in controversy, and on the other hand when we hear and see what the enemy is doing, our conscience smites us that we are not continually on the fighting line. The truth is, the great mass of professing Christians, both clerical and lay, seem not clearly to know or appreciate the virulence of the attack on our faith today, nor the actual danger which threatens it. Neither, apparently, do they clearly know or appreciate what the faith is and how abundant and convincing is the argument and the proof in its support. Take as an illustration the article on another page by Mr. LaRouche, entitled, "The God of the Modernist and the God of the Fundamentalist Compared."

We try to exercise forbearance and a judicial spirit in such controversy, but at the same time we cannot but agree with Professor Machen (*Christianity and Liberalism*) that inasmuch as the opponents of the gospel are almost in control of our churches, the avoidance of the defense of the gospel is sheer unfaithfulness to our Lord. In such times of crisis, he adds, God has always saved the church, but He has "saved it not by theological pacifists, but by sturdy contenders for the truth."

Meanwhile let none of our readers overlook the very practical article of Rev. Mr. Kratz, entitled, "How the Soul-Winner Answers the Modernist." What better test after all, can be given to either side of the present controversy than the attitude it holds towards perishing humanity? Mr. Kratz is a graduate of the Pastor's Course of the Moody Bible Institute in

whose curriculum personal soul-winning holds a chief place.

* * *

Deism is a belief in God without the supernatural and miraculous features which characterize Christianity, reminding us of the Modernism of today. Deism had its rise in the eighteenth century and its fall also, at least so far as England is concerned. It failed just as Modernism will fail, through exhaustion, to apply Principal Cairns' word. Its assaults on Christianity were repelled and its ammunition shot away. Nothing remained but to raise the siege. "The Church of England," to quote our author, "rose above her disputes and presented a united front to the enemy." And the Dissenters and Non-Conformists maintained a not unequal competition with them. "The best works of the Deists, after the replies made to them, look poor and shallow."

But Deism failed not through intellectual weakness only, but also because it lacked the elements of moral victory. "Deism wanted a creed, a worship, a polity, a tradition," says Principal Cairns. And is not that the lack of Modernism today? What is there in Modernism to arouse enthusiasm? Who would suffer martyrdom or persecution for any principle of Modernism? We do not say that no Deist was ever persecuted and unjustly so, "but in comparison with what Puritans, Covenanters, Quakers and even Romanists had braved, the suffering of Deists was the fullness of religious liberty."

And there was another and a deeper reason for their failure. They had no faith in a divine mission, such as was still

found among the orthodox. And it was this, as we are assured, which kept the field even amid the decay of faith. It was this which had power with God, and according to a law of His own making, it had power with men also. Thus that which had honored God amid depression and darkness, was crowned with more than victory. "Not only was the Deistic wave rolled back by the dykes opposed to it, but by a higher influence it was made to fertilize the recovered soil. The beleaguered fortress was not only set free, but in its lowest depths was opened a spring of living water."

In other words, the Lord revived His work in the midst of the years; in wrath He remembered mercy, and there was the hiding of His power (Hab. 3:1-4). Methodism arose and other great spiritual impulses, and it was soon felt that the weakness of Christianity had departed and that a glorious revival had begun. O that God would again visit His people and that the set time to succor her might come!

* * *

Our November issue carried an editorial entitled, "An Appeal from China," in which mention was made that the Hebrew Christian, Joseph S. Flacks, was sailing for China to participate in evangelistic work among the Westerners resident in Shanghai. And in December we received a letter (too late for our January issue), speaking of his arrival and the beginning of his work. The letter is from Rev. Hugh W. White, D.D., who says:

"With great joy we welcomed Brother Flacks, and he has been speaking to full

houses. Interest is growing and opportunities opening on many hands.

"Mr. Flacks tells me you were inquiring who should receive funds for the movement. My idea is that such should go to the Christian Fundamentalist League for China, in care of either Mr. Edgar E. Strother, the secretary-treasurer, or myself as chairman. The meetings are being conducted under a larger organization with fundamentalists as one of the co-operating elements. I happen to be chairman of both. When this campaign is over, the larger organization may be given up, but the fundamentalist organization will go on.

"Our hearts are raised by a cable that Leland Wang is coming to lead the Chinese meetings. Has been having three and four thousand attendance in Hongkong."

We repeat that we shall be happy to forward any moneys sent to us for this important gospel work.

* * *

Direct evangelistic preaching was a prominent feature of Mr. Moody's early years in Young Men's Christian Association work. The most aggressive phase of it was, no doubt, the "Open Air" talks. During the summer months Mr. Moody could be seen, if the weather permitted, in what was known in Chicago as the Court House Square. The steps of the building became his pulpit, a half dozen young men and women his choir, the passing throng or as many as could be arrested by the exercises, his audience. A position was usually taken where the prisoners in the long corridors could hear what was going on, and these crowding to the grated windows, became an important part of the congregation.

Our
Cover
Picture

Gamaliel Bradford and D. L. Moody

Editorial Book Review*

WHAT led Gamaliel Bradford to attempt a biography of D. L. Moody? The answer is not easy.

We can think of him as writing on Darwin, and Pepsys, and Tom Paine, and Barnum, but Moody? He takes no pains to hide the fact that he is not a converted man; one of the profane, he calls himself, "who finds it hard to accept a single sentence of the Apostles' Creed" (p. 62); then how could he expect to enter sympathetically and intelligently into the life of a man who had that experience? "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

Salvation, That Brings Peace

Was the book written to cover an attack on Christianity? One at first fears this, because the author has not been a friend of the faith, and yet he speaks well of it here and even seems to long for its peace. "If there appears to be an attitude of aloofness, it springs not from a doubt of the value of what is to be got, but from a sense of the difficulty of getting it" (p. 92). "Moody's salvation, if you can

get it, and millions have, brings with it an enduring peace" (p. 66). It is thus he writes, until as one goes further through the book he becomes almost as much interested in Bradford as in Moody, and longs to help him to find Moody's Saviour.

"With the approach of age, with the depressing, withering blight of illness settling down upon me, with the deadly imminence of the grave, my feeling has changed, and of late I have been imploring my wife to sing to me the very hymns that up to five years ago I could not endure" (p. 182).

This of Bradford is understandable to regenerate hearts, and some of those who never before heard of him will now begin to pray for the comfort of God's grace to steal into his troubled soul.

But the book is a puzzle, the first two chapters at least, the one entitled, "The Growth of a Soul," and the other "Heaven and Hell." The author wants to do justice to Moody and he accomplishes it we think, after he leaves chapter 2. When he comes to speak of "Moody the Preacher," "Moody and Sankey," and "Moody the Man," it seems almost as if his pen had

"Dropped from an angel's wing,"

but it is not so in his doctrinal or theological chapters. Here there is vagueness,

blunders, contradictions and some things that hurt. "D. L. Moody was an immense, magnificent agency for bringing men to God," he admits that. "And in all the loud hurly-burly (of modern American life), not one need stands out more patent than the need of God," he admits that. Why then, does he get "so irritated sometimes" over the absence of things in Moody which seem to him to count? And why does he say that to Moody, knowledge, except as subordinate to virtue, "and then in a very minor degree, was infinitely inconsequential"? We may not understand the author, but we think Moody had what Solomon called "the chief part of knowledge" (Prov. 1:7). He had no school education to be sure, but he was filled with the knowledge of God and of human nature, too.

What Is Knowledge?

The fact is, Gamaliel Bradford seems to be carried away with the idea that only science, so-called, is knowledge. The passion for pure truth in his mind, is "the eager, endless curiosity to probe more and more deeply into the secrets of the universe." But what does such probing amount to when the "withering blight of illness" is settling down upon a man and "the deadly imminence of the grave"?

*D. L. Moody a Worker in Souls, by Gamaliel Bradford, George H. Doran Company, New York.

What did it bring to Darwin when he came to die? Would he not have exchanged all he thought he knew of the origin of species for the faith he had as a Cambridge student? Moody had more knowledge than Darwin got out of the universe, for he had knowledge of the Creator of the universe. That is not theory but fact, and Bradford produces the proof of it in his book.

And why should Bradford say of Moody that "he wanted to make the world over," or why should he liken him to Shelley "in that he had a passion for reforming the world"? Nothing was further from the truth, and Bradford abundantly proves it, for on another page he says, "To Moody this world was in theory a chaos of putrid horror, to be escaped from and forgotten in the absorbed contemplation of another." That states Moody's business well, which was to follow the footsteps of his Master, "who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4).

Mr. Moody's Hope

And another curious misunderstanding of Moody is where the author says (p. 222) that "he lived in the constant hope and expectation of the end of the world." How astonished Mr. Moody would be to read that! His hope and expectation was the very different one of the coming of the Lord (1 Thess. 4:13-18). Perhaps if his biographer could see this hope as it is revealed in the Bible, his gloom would be

driven away and his heart comforted like so many who listened to Mr. Moody preach it and Mr. Sankey sing it. Some of us in memory still hear Mr. Moody announcing that stirring hymn of Turner and McGranahan, with the chorus,

"O Lord Jesus, how long, how long
Ere we shout the glad song?
Christ returneth, Hallelujah!
Hallelujah! Amen."

There is one thing we find it hard to forgive the biographer, which is the holding up to soft ridicule the fact that Moody founded his faith "upon a translation." He calls it grotesque to do this. Why grotesque? And he speaks of Moody as "rioting" in "the adventure of Jonah," an unkindness hardly atoned for by the following remark that "after these extravagances he will hit upon one of those simple, searching words that go right to the heart."

Iron Fundamentalism

But we are glad to have so unprejudiced a witness say of Moody that while "on matters he considered inessential he was charitable to an extraordinary degree," yet "when it came to the fundamentals he was iron." This is true, though unpalatable to those who recently have tried to classify Moody with the modernists. No stronger illustration of his "iron fundamentalism" could be asked than is found in his attitude toward his beloved Henry Drummond. "He loved Drummond as he loved very few other people," says Dr. Torrey,

"and he loved him to the end, but he did not sympathize with some of the views into which Drummond was led, and therefore, positively refused to use him in connection with his World's Fair campaign in Chicago."

During the World's Fair, Drummond was in Chicago and Torrey met him in Moody's office, but though Moody loved him, he would not use him. Mr. Bradford gives only part of this story, which was all he knew of it perhaps. He tells us that "Drummond's views in some respects were very different from Moody's, so that many persons objected to his appearance on the Northfield platform. Moody felt that Drummond had more of Christ's spirit than all the critics put together, and he paid no attention to their remonstrances." It is true as Mr. Bradford says, that Mr. Moody used Professor Drummond on the Northfield platform up to a certain time, but his declination to use him in Chicago tells its own story. It was not that he loved Henry Drummond less, but that he loved God more. In "fundamentals he was iron."

In reviewing Gamaliel Bradford's book in the *World* (New York), Harry Hansen says that "for any comprehension of the elements that made nineteenth century America, it is indispensable." We would place no discount on this estimate of Mr. Hansen, but if any one desires to know D. L. Moody, another book that he should read is *The Life of Dwight L. Moody*, by his son, W. R. Moody (Revell).

An Octogenarian Recalls D. L. Moody

Editors, MOODY MONTHLY,
Chicago, Ill.

"I am enclosing two dollars for the MONTHLY. I have not been well for some time, and listening to the messages on the air from W-M-B-I all morning has awakened memories of the past from the first day I saw D. L. Moody to the last. I came to love him because of his intense earnestness and zeal to teach men the way of life.

"I heard a man interrupt Moody when he said something about Christ's coming again. The man asked Moody to tell him when this would be.

"Moody replied, 'I don't know, it might be before tomorrow morning, but that is not the most important question. Are you ready to meet Him when He comes?' This is indeed the all important question, and Mr. Moody's answer together with Christ's warning (Matt. 24:44) have always been in my mind when thinking of His coming again. It cheers me to think that I shall meet Brother Moody up there when Jesus calls me home.

"I passed my eighty-sixth mile post three days ago, and now after sixty-eight years' experience I am only sorry that I have not been more zealous in the Master's service since I have so much to be thankful for! I and my wife were converted at the same time and at the same meeting sixty-eight years ago this month. I was eighteen and she four and one-half years younger. We celebrated our sixty-second year of married life last October.

Moody and the Church Tower

"My excuse for imposing on you is what I heard over the air from the Moody broadcasting station this A. M. Before the first church was built at LaSalle and Chicago Ave. (now the Moody Memorial at North Ave.), I was in Fleming H. Revells book store for my Sunday-school supplies. Moody was there with his building committee. They were looking at the plans for the church. The plan did not show a tower on the corner, and one of the committee said, 'Mr. Moody, don't you think there ought to be a tower on the corner?' 'Mr. Moody asked, 'What for?' The brother replied, 'For looks.'

"Moody's fist came down with considerable force as he replied, 'I don't want a brick put on this church for looks. This church is to be built for a place to worship God and not for looks.'

"You will pardon me for being just a little proud of the fact that at the insistent request of Brother Moody, I had the privilege of occupying a seat on the platform behind him while he preached one of his wonderful sermons in that church.

"Also to have had Mr. Moody point out a man he wanted me to speak to in the inquirer's room after one of his telling sermons on the South Side where so many found Christ, is an incident worth while to remember.

Without an Equal

"I have met a number of excellent Christian men such as Major Cole and my

namesake, Dr. A. C. Dixon, who was once pastor at the Moody Church, and many other grand, good Christian men, but never one whom I could regard as an equal of Moody! To have had the privilege of being useful in just a little way under the direction of such a man is abundant reason for gratitude to God. But let this suffice for today.

"I am enclosing verses written after hearing the message from W-M-B-I this morning.

"And so I soon shall sleep, but not for long;
I will rise, and with that happy throng
Shall meet my Master in the air.

To me that glorious promised day
Is near at hand, it is not far away;
And may I not expect to meet you there?

"And so I'm asking friends about me here
To be expecting Him to reappear;
For this the prophets all declare
That Christ shall call the righteous dead
and living, too.

Yea, surely, is this promise coming true,
And we shall soon be with Him in the air.

"I believe 'the wise shall understand'
And see that glorious day now near at hand.
Oh, let us raise a warning voice
That many may be taught 'the way' to
know,
And be prepared with their dear Lord to go,
By making Him, the Living Word, their
choice.

"Yours in the 'Blessed Hope,'
(Signed) "C. G. Dixon,
"Oak Park, Ill."

Some Graphic Descriptions of Moody

By E. F. Miller, Chicago, Ill.

THE fall of 1869, I went to Colorado. I think it was the year '73 I chanced to be in Denver, and passing Lawrence Street Methodist Church I saw the door open. Curiosity led me to step in. There stood in front of the pulpit a short, stout man, with Bible in hand, talking in a very positive, earnest way. He did not look, talk, nor was he dressed like the average preacher. There was something so fascinating about him, so lost to himself and so intent upon his message that he captured me at once.

It proved to be D. L. Moody speaking at a Sunday-school convention. I had never heard of him before. About ten years after this, April, '81, Moody and Sankey were holding a three-day Christian Workers' Convention in Denver. Ingersoll, at that time one of the International Y. M. C. A. secretaries, had heard me sing and gave me a letter of introduction to Mr. Sankey, saying,

"Here is a man who has a voice, and a heart to use it for the Lord. Use him if you can."

This I presented, and was invited to call at 5 Lindell Hotel. Calling I found Moody only, with Bible in hand, and I inquired for Mr. Sankey. Moody asked:

"What do you want to see Sankey for?"

"I want to know if he has any songs I might make use of?"

"Do you sing?"

"Yes. Does Mr. Sankey sing, 'Are You One of the Ninety and Nine'?"

"No. Do you sing it?"

"Yes."

"Sing it for me."

I did so. Just then Sankey came in, and Moody turned to him asking:

"Have you this song?"

"Yes."

"I never heard you sing it."

"No!"

"Miller, sing it for him."

I did and Sankey said, "That's fine."

Moody jumped up, "Excuse me, I must go to supper. What are you doing?"

"Building cars."

"What do they pay you?"

"One hundred dollars a month."

This ended the interview.

The following May, as I came home from the shops, my wife handed me a letter from Moody saying, "He wants you to come to his church in Chicago."

This was the surprise of my life. I at once entered my room, closed the door, dropped on my knees and with my Bible turned to Matthew 25:31, read: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

and before him shall be gathered all nations: and he shall separate them."

None but God knows what a thrill went over and through me. A voice seemed to say:

"Do you believe this?"

"I claim to."

"Will you act upon it?"

"Yes, I believe I have, but I don't know about going to Chicago." I at once wrote Moody, in substance:

"Mr. Moody, I appreciate your invita-

on their knees and thank God for a safe journey. This impressed me that I was in the presence of men who knew and walked with God.

Mr. Needham told me about the church and my reply was, "Don't think it wise for me to leave Denver. This is a city full of young men far from home, and we must keep the fires burning on God's altar. I have all I can do here."

Just then Colonel Clark arose, came quickly to me, and extending his hands, burst into tears saying: "Brother Miller, God wants you in Chicago."

"All right, I'll come," was my answer; I could not say no. Quickly I started for my wife and reported. It seemed I had wings. She rejoiced with me.

The following June, '81, I began my work in song and visitation, and continued until the next year, when the way opened in New York City to enter evangelistic work. Not having told Mr. Moody of my change, I felt embarrassed, and during the World's Fair I called to explain to him.

He simply replied, "That's all right; all I want to know is that you are in the work."

"I'm not engaged just now," I continued, "and if you can—"

Not waiting for me to finish, he quickly answered, "Go to such a tent, tell Mr. Gordon I sent you. Give you \$100 month."

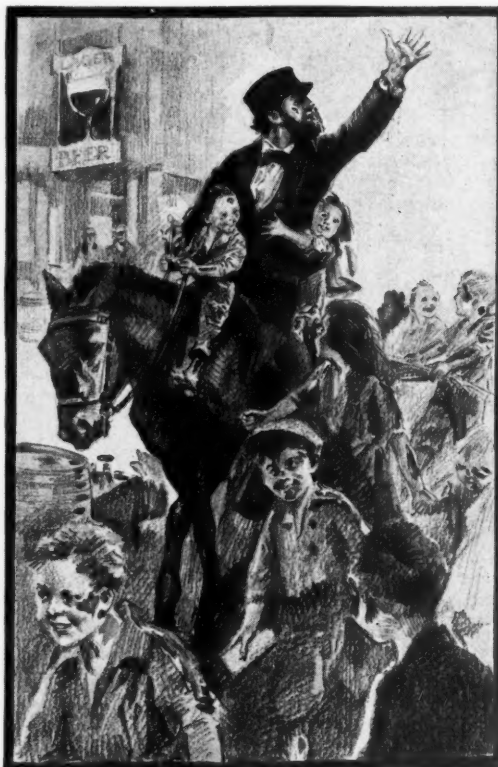
My, all of it was done so quickly!

Among the last things I heard him say in the auditorium was: "Some day you'll pick up a paper and read, 'D. L. Moody is dead.' Don't you believe a word of it—I'll be more alive than now, passed out of this mortal home into that home eternal that death can't touch and sin cannot taint."

Shortly after this, at a union preachers' meeting in the Central Y. M. C. A., he exhorted the preachers thus: "Feed the sheep in the morning, at night preach to the unsaved; don't turn your evening services into lectures and entertainments. If I were pastor of the Chicago Avenue Church and the angel Gabriel was announced to speak there, I would not surrender my service."

Every time I read the MOODY MONTHLY and think of the church and the great Bible Institute, my mind goes back to old Lawrence Street Methodist Church, and I see and hear Moody. What a man of God! He believed God and with Jeremiah, he could say, "His word was in mine heart as a burning fire, shut up in my bones" (20:9).

Moody and Major Whittle set me on fire for Christ, and His Word is still burning.



Practically all the county Sunday-school associations of Illinois owe their origin to D. L. Moody, B. F. Jacobs, and William Reynolds, who in the early sixties, in a tour of the state, organized 102 county associations.

tion and the confidence it implies, but don't think I can accept—you have had the very best the land can furnish and I don't think I can fill the place. You must get badly left at times if you pick up others on such limited knowledge."

"Come and try it," was his brief reply.

Being advised that I write Mr. Revell, of the Chicago Avenue Church (now Moody Memorial), I did so.

He replied: "We don't know you, but we'll take you on Moody's invitation." He also said, "Geo. C. Needham, our pastor, and Colonel Clark of the Pacific Garden Mission, are coming to Denver soon, they will tell you all about the church. Then let me know."

They came. I met them at the station and went to the hotel with them. In their room, the first thing they did was to drop

A Glimpse of the Earlier Days

By the late Daniel W. McWilliams, Brooklyn, N. Y., in the *Congregationalist and Christian World*

THE four great powers in life have been stated to be, the single motive, the consecrated human will, the blameless life, and communion with the divine. Who of the nineteenth century possessed these dominating qualities in a larger degree than did the beloved Dwight Lyman Moody?

It is with gratitude that I record some facts about him, to whom I am indebted for some of the most sacred and helpful experiences of my life. Beginning a residence in Peoria, Ill., in March, 1861, a few days before the opening of the Civil War, we soon began to hear of the consecration and intensely practical earnestness in which Mr. Moody was conducting Christian work in Chicago.

The War Was upon Us

The mind of the whole nation was tense. Many turned to God in prayer. Christian leadership was soon to have an enlargement unequalled in the history of the world. A new Christian nation was to be born. Devoted ministers (one of them the father of Rev. Dr. Hibben, president of Princeton University) and earnest laymen were enlisted in Peoria and there were tokens of blessing.

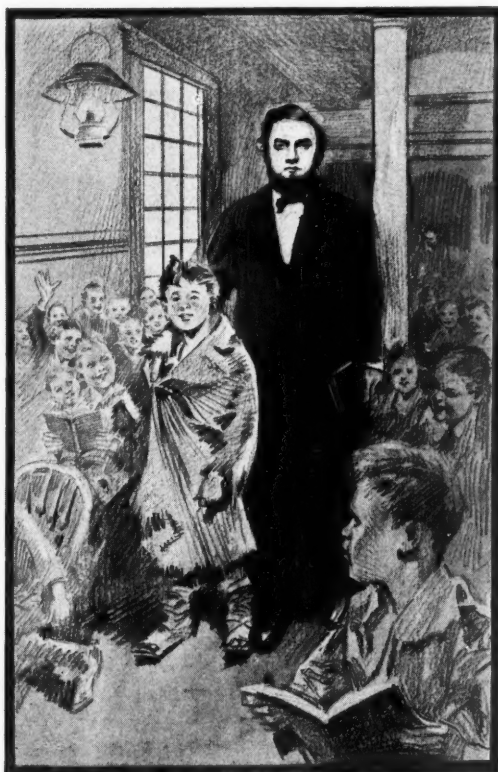
Visitors went to Chicago and brought back accounts of Mr. Moody's methods. A Peoria banker invited some ministers and laymen to his house to meet Mr. Moody at dinner. Mr. Moody was late in appearing—the delay was caused by a private interview upstairs sought by Mr. Moody in an endeavor to lead a well-known unconverted man to accept Jesus Christ as his personal Saviour.

The two great impressions concerning Mr. Moody made that day upon every person present (and only one had ever before met Mr. Moody), was his earnestness in seeking to lead persons to the Saviour and his intense thirst for the knowledge of the Bible, for the entire dinner time was taken by Mr. Moody in quoting verses and in asking the ministers to tell him, "What does this verse mean?" It was a dinner-exposition of Scripture.

Beginning as a Bible Expounder

In the winter after the Chicago fire, Mr. Moody and his family visited Brooklyn, N. Y. The Lafayette Avenue Pres-

EDITOR'S NOTE:—Mr. McWilliams was Mr. Moody's most intimate friend, having known him before his marriage in the early sixties, and their friendship having grown through their common interest in the early work of the Sunday-school and Y. M. C. A. Mr. McWilliams was prominent in the Presbyterian church for many years, being a warm friend of the late Dr. Theodore L. Cuyler, an elder in the Lafayette Avenue Presbyterian Church, and serving upon the Board of Foreign Missions of the Presbyterian church, as well as upon the International Committee of the Y. M. C. A. Mr. McWilliams was treasurer of the Manhattan Elevated Railroad from its beginning until its absorption into the Interborough Metropolitan system, in which system he held a similar position.



D. L. Moody, whom Dr. McCook ranked with such leaders in Christian education as Bishop Vincent, Edward Eggleston, H. Clay Trumbull and B. F. Jacobs and designates "the Sunday-school's greatest graduate preacher."

byterian Church (Rev. Theodore L. Cuyler, D. D., pastor) had raised \$40,000 as its portion of the Memorial Fund of \$3,000,000 of the Presbyterian church to signalize its thanksgiving for the reuniting of the old and new school branches of that denomination. On visiting the chapel, nearing completion, he said that he would like to preach there, and the meetings began.

Services were held twice each day and proved most instructive and attractive. A woman of large spiritual discernment told Mr. Moody:

"In Brooklyn we have the best of preachers. Such men as Dr. Cuyler, Dr. Storrs, Mr. Beecher and others like them.

Mr. Moody, it is not more preaching which we want but knowledge of the Bible—that is what people need."

Mr. Moody, pre-eminent quick in spiritual intuition and alert to apply the gospel by new methods, turned those afternoon meetings into Bible readings upon subjects announced in advance,

such as grace, love, peace, etc. They were conversational—questions were asked and answered. Personal experiences relating to the subject were introduced in a wise way—the young were attracted, especially young women—members grew, interest in personal salvation was awakened. There were very many converts received at the chapel, and the parent church received a deep quickening. Those converts are now widely scattered.

"A life full of inspiration for every man who, fettered by circumstances, determines to break the bonds that bind him and to get the scope for the operation of the powers of which he feels himself to be the possessor."

His last words to me as we parted were: "Good night! We shall meet in the morning!"

ROUND TABLES FOR FOUNDER'S WEEK

One of the special features of the Founder's Week Conference this year will be the Round Tables, conducted for one hour on Tuesday, Wednesday, and Thursday afternoons, by the directors of the various courses.

Pastor's Conference: "The Pastor and His Lord," "The Pastor and His Preaching," and "The Pastor and His People."

Missionary Conference: "Western Missionaries in World Evangelism," "Missionary Training of Today," and "Native Workers a Key to World Evangelism."

Bible School Conference: "Sunday-school Extension and Evangelism," "The Educational Program of the Sunday-school," and "The Daily Vacation Bible School."

Jewish Missions Conference: "The Jewish Attitude toward Christ," "The Christian Message to the Jews," and "The Jews and Palestine."

Questions upon these subjects should be placed in the hands of Dr. Smith, Dr. Hockman, Mr. Benson, and Mr. Birnbaum respectively, in advance of the day of their discussion.

A Tribute and a Testimony

By Henrietta Logan, Mission Worker, Charlotte, N. C.

(Spoken over the radio of North Shore Congregational Church, Chicago, Ill.)

As a former student of the Moody Bible Institute of Chicago, I count it a privilege where opportunity is given, to testify as to what the teachings and influence of this school have meant to my life, and to praise God for having brought me into touch with it. Its atmosphere radiates the spirit of its founder, D. L. Moody, whose memory we honor today. He was a man who had such a vision of God, and such a love for lost souls, that he was willing to give himself wholly to God to be filled with the Holy Spirit.

No wonder God could use D. L. Moody as He did, and no wonder He chose him to be the founder of the Moody Bible Institute, where thousands have been and are being trained to carry on the work which he laid down. It has been said that Mr. Moody is not dead for he lives now in the lives of those for whom he made this provision.

In doing honor to Mr. Moody, as is being done by speakers in more than fifty Chicago churches today, these speakers having been chosen from among former students attending the Founder's Week Conference, we are really honoring Jesus Christ whom Mr. Moody loved and served.

In the hope of helping you who are listening, to find the satisfaction which perhaps you have never found in your reading of the Bible, but which perhaps you have longed to find, and to express something of what the Moody Bible Institute has done for me, I shall give a brief testimony:

As a small child I discovered in my heart a desire to be of some use in the world, a desire that the world might be made better because I had lived in it. I therefore became conscientious in attendance upon the services of the church, and when old enough, took part in its activities, trying to teach and speak for God, but without at all understanding the way of salvation.

As a child I went to the altar in a Methodist church because I wanted to be right with God, and this seemed to be the thing to do. What happened there I do not know. I like to think I was saved that day, although now I cannot remember anything that was said to me. I remember, however, that I cried at the altar and felt happy afterward, expressing myself by saying that I felt as though I wanted to do something for somebody.

I grew up in Sunday-school and church, and yet did not understand how anyone dared to say he was saved. I asked an official in a church once, after I had grown to young womanhood, to explain it to me, and he said if I were trying to live right, I was saved. I knew I was trying, and I knew I was failing.

On Founder's Day last year some fifty churches of Chicago opened their doors for speakers from the Moody Bible Institute, and as the manuscript of Miss Logan's talk came into our hands, we thought it appropriate for the present issue of the MONTHLY, which commemorates the birth of D. L. Moody.—Editors.

I was calling upon God for strength and deliverance, but I knew not the work of Christ on the cross for the believer. I believed, mentally, all that the Bible said. I knew that for some reason Jesus had to go to the cross but I knew not that in giving His life He took my place, the punishment that I would have had to suffer throughout eternity because of my sinful nature.



During Mr. Lincoln's first visit after his election to the presidency of the United States, he was an invited guest to North Market Hall Mission Sunday-school which Mr. Moody had organized and built up to an attendance of 1500 children.

I can never express my joy when I realized this truth, and it came through the medium of a representative of the Moody Bible Institute. Just previous to this I had become free from home responsibilities and had made the prayer that God would put me where He wanted me. It was then He brought me into touch with the Moody Bible Institute, opening the way for me to enter as an evening student and later to enroll in the Day School for graduation.

I had longed to know the Bible, and although it took me four and one-half years to finish at the Moody Bible Institute, because I was obliged to earn my way, I count every moment of the time there as precious to my soul. Sometimes the way was hard, and I would say, "Students come, and students go but I stay on forever," but through it all I was learning to know God through His Word.

I learned to know that when I accepted Christ as my Saviour I had really received Him in my heart, and had become a child of God. John 1:12 taught me that "as many

as received him, to them gave he power to become the sons of God even to them that believe on his name." I learned that the Holy Spirit is a person who dwells in the heart of him who accepts Christ as his personal Saviour. Because I knew no better I used to teach that the Holy Spirit was an influence.

In my association with the business side of the Institute, I learned much from its wonderful organization. I learned of the power of prayer and faith in relation to every phase of life, and many other lessons that have been indispensable to me in the mission work to which I have been called.

The story is told of a certain man in England who, after having watched Mr. Moody for some time, and observed his marvelous successes, remarked to him, "I can see no connection between you and what you accomplish." Surely this was a high tribute paid to the work of the Holy Spirit through the man because of his consecrated Christian life which gave full sway to the mighty power of God.

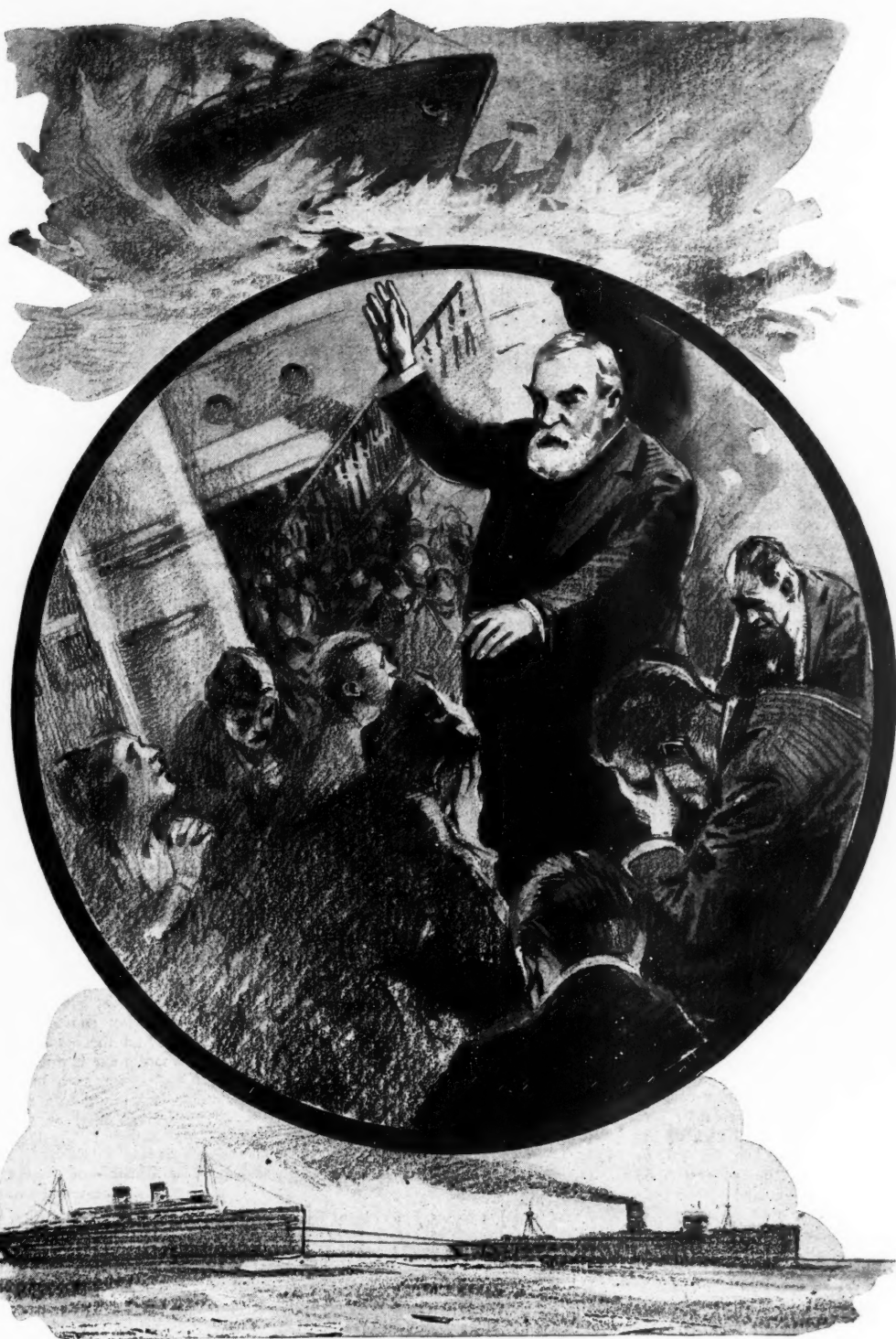
With this example before us of what God can do with a wholly consecrated life, shall we not today hear and heed His voice as He says to us, "Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit, and that your fruit should remain"? "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen."

Mr. Moody heeded this call, and obeyed this command. He stepped out for service, having no qualifications of his own, not even a common school education, but depending entirely upon Him who had promised always to be with him, and to do the work in him and through him. God used and is still using D. L. Moody through others, to win countless souls from eternal loss.

What will you do with Jesus who is called Christ? Will you not receive Him today as your Saviour and Lord, if He has not now that place in your life? And, having received Him, will you not let Him be glorified in your body which is His?

What the eye is to the body, faith is to the soul. You don't dig your eyes out to see if you have the right kind, but you are doing that to your faith.—D. L. Moody.

Moody Bible Institute Monthly



In Peril on the Deep

At the close of a London campaign in 1892, Mr. Moody and his son took passage from Southampton for New York. On the third day at sea a terrible crash shook the vessel. The shaft had been broken, and its fractured ends had broken the stern-tube admitting water in the aftermost compartments, and the vessel was sinking. The passengers were terrified. For two days the ship drifted in a helpless condition. The pumps soon proved unequal to their task, so the captain ordered the lifeboats and life-preservers placed in readiness, and provisions prepared. On the night of the fifth day when doom seemed inevitable, D. L. Moody suggested to the captain that a religious service be held. With one arm clasping a pillar to steady himself, Mr. Moody read the Ninety-first Psalm, and prayed God to deliver them out of the peril. The eleventh

verse: "For he shall give his angels charge over thee, to keep thee in all thy ways," was like a voice of divine assurance. After the service, a sweet peace came to Mr. Moody's heart, and he went to bed and slept soundly. At 3 A. M., he was aroused by his son to see the lights of a ship coming toward their vessel. Oh, the joy when the seven hundred passengers beheld the approaching ship. Then came the anxious moments: could the smaller steamer tow the helpless *Spree* a thousand miles to Queenstown? But God finished the work He had begun. The waves calmed, the cables held, and several days later, by the good hand of God, they were able to hold a joyous thanksgiving service in the harbor of Queenstown.

The God of the Modernist and the God of the Fundamentalist Compared

By Lyndon H. La Rouché, Rochester, N. H.

THE question of modernist or fundamentalist is not new, for there are recorded instances in the early church of religious distinctions so diverse as to parallel our present day problem. Yet, whether this question be new or old, one is forced to identify oneself with one of these two movements. Between them there is no happy medium, no sitting on the fence. One simply must make a decision, especially since the elemental teachings of either movement are so easily understood.

This article, however, has nothing to do with and expresses scant sympathy for the numerous misleading interpretations of Modernism and Fundamentalism. In this respect, it is the fundamentalist who is mostly abused. Evidence is presented in the activities of the Ku Klux Klan and similar organizations which emphasize the political and social side rather than the religious.

Meeting Man's Need

As movements of this kind, neither the fundamentalist nor the modernist has a right to exist. Their only right to existence is determined by the measure with which they meet man's spiritual needs. Every normal person is conscious of this need; certainly "man is incurably religious." History gives ample proof of this dominant trait. Throughout the ages, man—realizing the elusiveness and futility of this life—has sought religious truth. Conscious of his soul hunger, man sought God in curious ways, as found in the case of the sun worshippers. Though one may not sympathize with man's falling prostrate before the sun, one is forced to sympathize with primitive man's hunger for an immortal companionship with God.

What Does Modernism Offer for a God?

Does it provide the truth that will lead one into the beauty and consciousness of the presence of God? Since so many are interested in it, the individual seeking his soul's salvation is likely to be led to Modernism; for surely the modernists do hold out tempting bait—a kind of bait that is nibbled at by a vast majority. Accordingly, if an acceptance by a majority is worth anything at all, one surely ought to find much solace within the fold of Modernism.

In short, what is Modernism all about? Modernism is a popular movement, whose motive is to criticize and deny one or all of the substantial teachings of the New Testament. In the early stages, the modernist usually contents himself with a refusal to accept the truth of the virgin birth; but, by process of evolution, the more experienced modernist soon develops a general doubt of all the so-called non-natural teachings.

Your modernist will have none of the miracles, especially the virgin birth, since

he avers it to be contrary to all natural laws. The idea of the existence of angels, the resurrection of Christ, and the atoning blood of the Son of God are particularly obnoxious to this erudite individual.

Opposed to Prophecy

Your modernist also looks askance at all sentiment. His religion too, must be unbiased and impartial—one based upon scientific fact rather than cloying myths. His only excuse, by-the-way, for reading these mythical studies is owing to the literary value they may possess. So, while he reads the prophetic portions of the Bible, the modernist punctiliously keeps literary values in mind. And as regards the teachings of prophecy, he rather shortly states that prophecy will not bear the penetrating light of sound scholarship. The next move on the part of the modernist is to solemnly plead the suppression of the book of Daniel. It ought not to be intrusted to unlearned minds, owing to the criticism of this prophetic work by some eminent and much-vaunted modernist who labels himself a critic, as if no one else, with an entirely different view, could pose as an equally eminent scholar.

Present Day College Life

Perhaps a more concrete understanding of Modernism may be ascertained from a study of the religious life in the present day college world. The widespread acceptance of Modernism among the younger intellectual folk is nothing short of appalling. One mingles with these folk only a short while to find religious convictions ranging anywhere from a belief in only the social teachings of Jesus to one of extreme atheism, or nothing at all. This doubtless accounts, in part, for the rapid growth of Communism, Bolshevism, and Free Love. This sinister phase of Modernism is reaching out its tentacles in every direction, determined to squeeze out to the very last gasp the beautiful and saving message of Jesus Christ.

The average college student of today unblushingly terms the person who accepts the substantiated truth of the New Testament as a gullible fool. In the mind of this student, the orthodox are beyond the pale. To be unique, to be different, and to be above the common herd seems to be the order of things. This same student cannot speak for himself; his chronic habit is to refer one to high authority. To achieve distinction with his fellow students, the college man, as a matter of duty, sets himself up as a modernist, and straightway treats the fundamentalist as beneath contempt.

H. G. Wells a Reactionary

With his appeal for a religion based upon science, and for an exclusion of all religious teaching contrary to "sound

scholarship," H. G. Wells dominates much of the religious life among college men. His pet belief is to destroy all this speculative nonsense that promises an immortality of the soul, and that this life is preparatory to an heavenly existence. To this belief in a survival of the human personality after death, H. G. Wells strikes a terrific blow. He blandly assures one through the insistence that death ends one's individuality. Though H. G. Wells denies the ultimate death of the soul, he does insist that the soul returns to the great spirit of God, whence it came. And H. G. Wells would account for the survival of the soul as he would the "snows of yesteryear," in pretty much the same manner as graveyard soil is enriched by decaying bodies. However, this worthy authority need not flatter himself. His doctrine is not new; rather it is reactionary.

The modernist's god, as created for him by men like H. G. Wells, is a cheerless one to petition in prayer. Perhaps here is found an explanation for the modernist's practice of answering his own prayers. Briefly, when one prays, one kindles within oneself a fire that burns brighter and brighter, until the prayer is answered. So, the more one prays the more one will subconsciously answer one's prayer. All of this is doubtless a tremendous relief to a God who might otherwise be overworked. Of a certainty, the modernist's idea of prayer is clear neither to himself nor to any other person. He does well in leaving God out of the scheme.

All this may seem unnecessarily severe on the modernist. After all, no one condemns the modernist but himself. His philosophy falls far short of that of the Athenians. And the humanists, too, offer infinitely more than is found in Modernism. Why, so far as a hope of immortality goes, one might to a far greater advantage pour out libations to the gods of mythology.

The Church of Rome and Fundamentalism

As for the fundamentalist, not infrequently does one hear that the fundamentalist is nothing more than a survival of pagan days, especially with reference to the Romanist. That there is plenty to criticize in the Church of Rome is beyond question. How any church so well grounded in the elemental and fundamental teachings of Jesus could create such a ghastly state of affairs when it enters into and dominates politics, is not within the province of this article. Nor does this article attempt any explanation of purgatory, the deification of the Virgin Mary and other saints. Again, it is beside the point to deal with the Romanist's idea of forgiveness of sin, and other teachings which fail to harmonize with fundamental

Protestantism. However, the main idea to keep in view is the value of the Church of Rome to the fundamentalist movement.

Of all that the Church of Rome has contributed to the world, such as the dedication of the finest artists to religious paintings, the mass with its beautiful music, and the study of mysticism or the practice of the presence of God, there is none so valuable as the Romanist's conviction and insistence that the fundamental teachings of Christ must not be tampered with. If one may make such a distinction, this is also the great truth of Protestant Fundamentalism.

With what better proof can the fundamentalist plead his cause than to insist upon the substantiated truth of the gospel of Jesus Christ? Those noble and faithful men who wrote the Gospels have given the world an honest record. And these virtually contemporaneous records of the life of Christ, written by men who knew Him intimately, ought to be of some worth. Even with numerous translations, the main teachings must still be unchanged. Then, again, one must not forget that many of the events recorded in the New Testament are supported by prophecy in the Old Testament. One also must not

forget the testimony of those Christians, who, in Roman days, gladly faced an agonizing death rather than give up their devotion to a living and loving Saviour. Here one notes the tremendous appeal of Christianity, the great value that Christ places upon human personality.

Evidential Value of Miracles

The miracles cannot be explained by science, nor can they be thrown out of the records. The fact that man and his science fail to explain and account for, the wondrous power of God, is not an adequate reason for doubting these honestly recorded manifestations of the direct action of God. Upon what grounds may one doubt God's power because He did not choose to perform miracles in accordance with the ways of nature? Is there no force in the universe higher than nature—a force that caused nature?

These miracles are surely a glorious evidence of the power of God. This evidence puts to shame the futile and shabby efforts of the modernist to force his man-made "laws of nature" upon the world. And it is for this reason that the fundamentalist is not dependent upon a cold, calculating and scientific god—a god that is man-

established and man-controlled, that changes with every finding of a man-made science. The fundamentalist wants nothing of a science that cannot account for human personality and soul hunger, any more than it can account for vileness and purity, and hatred and love. No; the fundamentalist strikes to the root of the matter—seeks the Christ who gives that peace and joy that passes all understanding.

The Clear Distinction Drawn

From all the foregoing several conclusions follow, making a clear distinction between modernist and fundamentalist. Without a doubt the modernist does stand for the finer things of life, when one has in mind philosophy, science, and an appreciation of the arts. Obviously, the modernist seeks soul salvation through culture, when culture has nothing to do with religious truth. The cultured mind will never find salvation through a cultured taste. On the other hand, the fundamentalist looks upon culture and science as the inevitable result of religious truth rather than a cause. The fundamentalist—one who accepts all the teachings of Christ—has within his reach a culture that can never be attained by the modernist.

How the Soul-Winner Answers the Modernist

By Rev. Ronald R. Kratz, Western Springs, Ill.

SINCE Modernism came in like a flood, hundreds have earnestly contended for the faith by various means. Bible exposition, expert testimony to the historicity and inspiration of the Bible, and proof of the full agreement of true science with the Bible have all figured in the controversy. Besides these there remains a witness whose number is great and whose testimony is effective. This witness is the soul-winner.

I. The witness of the soul-winner is a great answer to Modernism because of the content of his message.

Let us suppose that a modernist minister and a soul-winner both talk to an inquirer about his salvation. The modernist tells him to believe in a great, good teacher whose name was Jesus. He urges him to live as Jesus lived, by obeying the Golden Rule and realizing his inherent relation to God—that of a son. He advises him to read the Bible for its literary beauty, believing that which modern scholarship accepts. He bids him remember that sin is only a step upwards in the continual evolution of man.

However, the soul-winner completely answers the modernist by his message: there is nothing the inquirer can do to merit the forgiveness of his sins; the Son of God, born of the Virgin Mary and of the Holy Spirit, was wounded for his transgressions; the believer's sins were expiated by Christ's death on the cross, and for his justification Christ was raised from the dead "according to the scriptures" and according to the testimony of about five hundred reliable citizens.

The modernist is answered because his

directions were for this life only and did not deal squarely with the fact of sin, while the soul-winner's message was adequate to deal with the needs of sinners here and hereafter.

II. The soul-winner further answers the modernist by his passion to win souls to the Lord Jesus Christ. Modernism and a decrease in religious zeal have grown together. The modernist conceives of missions as merely a democratic socializing process which does not stir anyone's soul. On the other hand, the soul-winner realizes the need of a salvation from sin for all people, and with the knowledge of that remedy and the command of the Lord Himself, he goes forth. No dangers are too great, and no sacrifices are too grievous. Examples abound. Hudson Taylor stood on the sands of Brighton Beach and decided that if the Lord should give eleven young men for China even if all of them starved to death, it would have been worth while if but a single soul had been saved. Livingstone, Judson and a multitude of others might be cited.

Glenn Frank as a Witness

On the other hand, the modernists admit their failure to produce the zeal and fervor of the soul-winner. Glenn Frank, now president of the University of Wisconsin, wrote in the *Christian Register* of May 7, 1925: "It must be admitted that Modernism has not to date proved a religiously effective movement."

Modernism actually discourages soul-winning by teaching that conversion is not necessary. Our Lord said, "Suffer the little children to come unto me," but the modernist says that it is not necessary for

them to come, since they have never gone astray!

Soul-winning, with its glorious, unselfish passion for the welfare of the souls of men, is a great answer to the modernist's philosophy of service.

III. The soul-winner answers the modernist by the change in those who believe the gospel, i.e., the message of the soul-winner.

The modernist expects to produce a moral man by a process of educated self-help along ethical lines, whereas the soul-winner expects God to produce a supernatural change in the believer of the gospel, and he is not disappointed. God transforms the believer spiritually and mentally, and changes his physical habits. In spite of the sinner's store of sinful habits, he is transformed from a sinner to a saint; from a drunkard to a sober, reliable man; from a blasphemer to a worshiper; and the transformation begins in the twinkling of an eye.

Modernism smiles at conversion, laughs at "the blood," and scoffs at the idea of a supernatural rebirth. But can Modernism take a self-righteous lawyer and transform him into a flaming evangelist like Charles G. Finney, or a drunken ball player into a Billy Sunday, or a drunken convict into a Jerry McCauley? No. But God used the soul-winner to transform these.

IV. Further, but almost incidental, evidence of the greatness of the soul-winner's contribution to the conflict is found in the results, i.e., in the number transformed. It is almost incidental, because if a doctrine is right it ought to be propagated regardless of the results.

A Harvard Professor Testifies

It has elsewhere been pointed out that in the two denominations where the strongest testimony to the faith is being offered, and where the conflict is warmest, is to be found the greatest growth.

Modernism and retrenchment in missions are usually to be found together. Professor Thomas N. Carver, of Harvard, admits in his article, "What Ails the Church?" (*Harvard Theological Review* of 1915, p. 381) that the orthodox church is progressing more, or at least not decaying as rapidly as the liberal church.

For a specific illustration let us notice the report for 1926 of a soul-winning club connected with the First Congregational Church of Cicero, Illinois. The membership, consisting of ninety-eight men, reported having held 2,854 meetings in hospitals, jails, missions, churches, and on street corners; having given out 442,285 gospel tracts; and having had 2,772 professed conversions from among all classes of society. Where can Modernism duplicate this?

V. In the last consideration which space will allow us to note, the soul-winner answers the modernist in the glory given to the Christ revealed in Holy Writ. How does the modernist give glory to the Christ of the Gospels? He does it by denying the record of His birth, thereby slandering His mother; by questioning or denying His miracles, thereby impeaching His own testimony; by explaining away the stated purpose of His death, and by "spiritualizing" His resurrection, thereby repudiating His bodily resurrection. Is this giving glory to Christ? Nay, verily.

The soul-winner gives Christ the honor of believing Him and of accepting His

statements of His life, death and resurrection. This is a real honor; for if crowds praise a man, if nations acclaim him and potentates honor him, and yet disbelieve his word, the honors are empty shams.

The soul-winner gives this honor to Christ. He believes Him; and he adds to that honor by obeying Him. The Lord Jesus Christ said, "The Son of man came . . . to give his life a ransom for many," and, "Go ye into all the world and preach the gospel." The soul-winner believes the first and obeys the second.

In the second chapter of Philippians we read that every knee shall bow and every tongue confess that Jesus Christ is Lord. The soul-winner leads men to do it now. Christ is glorified by the additional worship of each one who believes in the name of the bodily risen Son of God. Moreover, there is joy in heaven over each sinner who repents and believes on the name of the Lord Jesus Christ, and the glory thereby given to Christ is far beyond our range of vision, because the joy in heaven is the joy of the triune God in the presence of the angels.

The soul-winner's dominating passion is to glorify Christ by leading men to give Him the glory that is His due. This causes the soul-winner's passion to win souls, to which reference has been made. The modernist is not anxious to glorify Christ, for if men prefer Buddha, Confucius or Mohammed, it does not matter to the modernist. He will find a little good in any religion and then socialize the followers. Not so with the soul-winner. The honor of Christ, his Lord, is at stake. Souls must be won. Christ must be glorified.

The witness of the soul-winner, then, is truly great because his message is ade-

quate: his zeal for souls overshadows the "service" of today; God transforms the believer of his message; his witness is successful, and he gives true glory to the Lord Jesus Christ.

Every Christian Can Answer Modernism

Very few Christians are able to answer Modernism along lines of sound scholarship like Dr. Robert Dick Wilson, of Princeton, or along scientific lines like Dr. George McCready Price. Very few are competent to answer by great Bible teaching like Dr. G. Campbell Morgan. However, by God's sufficient grace and the power of the Holy Spirit every Christian can answer Modernism by being a soul-winner.

Every soul-winner has a vital place in the great conflict. No conflict is any greater. If Modernism is true the efforts of Paul, Luther, the Wesleys, Spurgeon and Moody are wasted. If the soul-winner's message is true, those who reject that message are eternally lost, doomed to an eternity of punishment.

What conflict could be greater? Souls are at stake as well as the honor of Christ. Rebellions and wars pale before this conflict. They are temporal, this eternal in its issues. In this conflict the soul-winner is the hand-to-hand fighter. Generals and privates here engage together in a truly holy war.

Let us each therefore pray earnestly for definite conversions and speak the word in the power of the Spirit. Then we will be rejoicing in the glory given to the Lord Jesus Christ by each one transformed.

And heaven will rejoice with us.

The Same Subject from Different Points of View

Laddie

By Elizabeth Burgess Hughes

My little laddie lies so still,
With folded hands and quiet eyes;
The hours go stealing one by one,
The sunrise flares, the sunset dies,
And still so quiet-like he lies.

My little laddie lies asleep,
He does not hear me when I call;
He does not hear the robins sing,
Nor feel the petaled roses fall;
He hears nor answers not at all.

My little laddie sleeps so long!
His couch a low, green, silent bed,
Where summer drifts and winter lowers,
With birds and clouds and winds o'er-
head,
Or snow, or clustering roses red.

Oh, little laddie, still and cold!
Your sheeny hair and eyes like May,
Your tripping feet upon the stair,
Your busy hands always at play—
Where have they gone since yesterday?

Laddie

By William Rufus Dodd

Ah, little laddie! In His Word
God doth the mystery explain;
Whence went the little life we love
When ceased the fever and the pain;
Could it return to dust again?

The little laddie liveth still!
He left the tenement of clay
To be with Christ, the risen Lord,
Until the resurrection day.
You laid his house, not him, away!

Your little laddie God will bring,
When Jesus comes to raise His dead,
To live again within that clay
You saw laid in its silent bed;
"Made like Christ's own," as God hath
said.

Yes!—little laddie you shall see
If you with Christ will enter in,
Believe His Word, accept His grace,
And trust His blood that saves from sin.
Your child is safe! Will you meet him?

The Great Work of the Pastor-Teacher

By Rev. Walter E. McClure, New Castle, Pa.

IN EPHESIANS 4:8-11 we read: *When he ascended on high, he led captivity captive, and gave gifts unto men . . . And he gave some apostles and some prophets, and some evangelists, and some pastors and teachers for the work of ministering unto the building up of the body of Christ.*

From these verses we learn that God has called and commissioned four classes of workmen, that the message of salvation might be carried to all peoples. There have been prophets and apostles in the ages past, and there are evangelists and pastor-teachers in our day continuing the work. Let us first consider briefly the calling, characteristics and work of the prophet and the apostle, then more carefully the calling and work of the evangelist and the pastor.

Qualifications of an Apostle

An apostle was one who lived and labored with the Lord during His earthly ministry, and one who saw the Lord in His resurrection glory.

There had to be twelve apostles that they might bear a complete witness to the fact of Christ's resurrection. Paul says in 1 Corinthians 9:1: "Am I not an apostle? Have not I seen Jesus Christ our Lord?" And again in 1 Corinthians 15: "Last of all he was seen of me also, as of one born out of due season, for I am the least of all the apostles, and not worthy to be called an apostle because I persecuted the church of God."

There was a time when God needed apostles, men who could bear witness to the resurrection of the Lord's body. Such men were called and sent out for this purpose. They declared to the world that "this Jesus hath God raised from the dead, whereof we are witnesses." Today God is not calling men for such a ministry. This testimony has been borne. The record has been written. The day of the apostle is past. We have no apostles who could classify with Peter or John or James. Ours is another ministry.

Qualifications of a Prophet

A prophet was one called of God to speak to the people of his day warning against the sins most common, and telling indefinitely of the future blessing or judgment that would come upon them. The prophets were the preachers of their day. They cried out against sin. They urged the people to do the will of the Lord. They stood before the people as ministers sent directly from God. They had strange experiences. They saw visions and heard voices out of heaven.

But the special characteristic of a prophet is suggested in the name itself. A prophet was one who had wisdom given, enabling him to look down through the coming years and tell what would come to pass. Today there are those who would make out that the prophets were just good men, able to discern the signs of the times. The man who insists on a late date for the book of Daniel is seeking to rob Daniel of his prophetic power. But a prophet was

one called of God and enabled by the Holy Spirit to declare both by the spoken and written word, years in advance, the events that must come to pass. Isaiah and Ezekiel were prophets. God needed prophets in their day. The Bible was not yet given.

But we are not prophets. God has no need at the present time for such messengers. When John, the beloved disciple, closed the book of Revelation, the words of prophecy were complete. We have many good men today able to discern the signs of the times and preach from the messages of these old-time prophets; but they are not themselves prophets, and never claim to be. The day of apostles and prophets is past.

Qualifications of an Evangelist

But now for the evangelist and the pastor-teacher. Allow me to use this expression "pastor-teacher." It is really the correct translation of the original. If we understand the work and the relationship existing between these two classes of workmen, we will have a better understanding of the present work to be done by God's commissioned servants. Today God is using evangelists and pastor-teachers in the world, that He may send forth His testimony to all peoples. So let us consider carefully the work of these two classes.

Since I have come to know the work of the Christian church, I have heard much about evangelism. At official gatherings, there are usually conferences on evangelism. Our mail is filled with tracts on this subject. Of course we are glad that men are thinking about the salvation of men's souls. Evangelism is the one great work of the church.

But while we talk much about evangelism, the fact remains that comparatively little is actually being accomplished. Some souls are saved, but the number is small.

There is one column in our annual congregational report that always brings sorrow to our hearts. The column on removals is a sad commentary on our present evangelistic methods. Every year we are compelled to drop a few names from our roll. It is true in my congregation and in yours. It may always be true. We who examine and receive members into the fellowship of the church can look only on the outward appearance. We can only judge by the outward profession, so some may come in who have never been born again.

And yet I feel that there is a weakness here that might be largely corrected, if we could rightly understand and relate the work of the evangelist and the pastor-teacher. That God calls and uses both classes of workmen, we all agree. It is our business to recognize these two classes, find our own place, rightly relate our callings, and go forward both converting the sinners and edifying the believers.

The Evangelist's Calling and Work

The evangelist is a man called of God and given special gifts that he may exhort, convict, and convince sinners. He moves about from one field to another. He fol-

lows the pastor-teacher and realizes that his work is successful only as the pastor-teacher has prepared the way. We believe that God called men like Finney, and Moody, and Sunday, that under their ministry multitudes might make a definite decision, forsaking sin, believing on the Lord Jesus Christ, and accepting eternal life. There are and always have been evangelists called and used of God to bring men to a decision. We believe in evangelists and in revivals. But there are a few conditions we place about the evangelist:

1. *He must have a special gift from the Lord.* There are many good ministers who have not the evangelistic gift. An evangelist is one who has that striking ability to bring sinners to definite decision. After a stirring message the invitation may be given in such a manner that men will willingly yield themselves to the Saviour. A man may not become an evangelist simply because he is good and has a desire to see souls saved. Some of the most Spirit-filled men in the world could not do the work of an evangelist. An evangelist has a very special gift from God, and few men qualify. In the writer's judgment we have many men trying today to do the work of an evangelist when they would be more happy and useful serving a congregation as the pastor-teacher. This gift comes to few men.

2. *The evangelist must remember that his work is secondary to that of the pastor-teacher.* For some reason, we have come to place the stirring evangelist on a pedestal high above the pastor. This is the wrong notion. The pastor-teacher must first do his work; then the evangelist comes in to reap what has been sown. The pastor-teacher could get along without the evangelist, but the evangelist can never even get started until the pastor-teacher has done his work. This we do not say to belittle the evangelist, but to show his proper relation to the pastor. Now keep these two facts in mind as we discuss the pastor-teacher and his work.

Qualifications for the Pastor-Teacher

Let us now turn to the pastor-teacher. The pastor is one who goes into a definite field and plans to remain there as a regular citizen. He is to live with and for a group of people. He visits the sick, comforts the sorrowing, warns the careless, leads Christian believers in their public worship, points sinners to the Lord Jesus Christ, feeds the flock of God, teaches all who come under his ministry the great doctrines of the Bible, and is servant to the people as the Lord may lead.

The pastor is an under-shepherd laboring under the Chief Shepherd, and is indispensable. If he leaves, the sheep are soon scattered. The pastor is privileged to live in one community and to minister to one body of people until he is known, established, respected, loved, and proved. Sometimes a pastor gives his whole life in one community. Sometimes this is a mistake and sometimes it is the best thing that could happen.

Why Pastors Move

We do not know any rule for the length of pastorates. Peculiar conditions often-times arise. However, I make bold to say that one of our present-day weaknesses is the constant changing of pastors. Pastors do not stay until they are established and ready to do their best work. A minister's work, if he is faithful, is cumulative. After five years of faithful service in a field, many families touched through the Sunday-school, or by sorrow and death, make a constantly growing field for the man of integrity who is willing to stay and cultivate the field God opens to him.

A pastor usually stays in one field until one of three conditions arise:

1. God in His providence advances him to a larger field.
2. Some carnal church member stirs up trouble that makes it necessary that a perfectly faithful pastor be moved to some other place. In this case, God always takes care of His servant.
3. The pastor himself may lose interest in his field, become careless about his study, and seek a new field where his work may be easier. We have known this to happen.

Now we make no rule concerning the length for a pastorate. But this I say without fear of contradiction, that happy is the congregation and pastor where conditions are such that a long pastoral relationship is possible.

Why Pastors Grow Stale

Now some pastors grow stale after a few years, while others are fresh and interesting after forty years of service in the same church. There may be different reasons for this, but there is one noticeable one. The teaching pastor will last longer than the exhorting preacher.

You will understand to what I refer. Some pastors are always nagging at their people. Such a pastor usually develops the habit of taking more time for the announcements than he is able to use for his sermon. Folks do not go to church to hear the preacher exhort them to come back to the next meeting scheduled. They come to be fed the sincere milk of the Word.

This man is constantly telling his people to grow, but he is not supplying them with the necessary food. Such a preacher ought to read carefully 2 Timothy 4:2, where Paul tells Timothy to exhort with all long-suffering and teaching.

The teaching pastor gives his people instruction from God's Word the doctrines that are given for our use, and then the hearers are able to make the required growth. Now this pastor will always be fresh and interesting. Preachers grow stale, but not so with the Word of God. Hence we conclude, if our ministry is growing stale, there is too much of self and not enough of the Word in our work.

How the Pastor Prepares for the Evangelist

We have said that the pastor-teacher is to lay the foundation for the work of the evangelist. And how does he do this?

1. By living a life.
2. By teaching a doctrine.

The pastor must do this or he fails. It is his teaching ministry that we wish to emphasize. The teaching of the Bible doctrines by the pastor is the foundation

on which all evangelistic work must be built. And "other foundation can no man lay."

A natural temptation is to build the superstructure before laying a proper foundation. Here we reach the secret of much of our trouble. We are too anxious to have men join our churches. We take them in on the slightest opportunity. They need not only to make a confession of their faith, but they must have a sufficient knowledge of the doctrines of the Bible to base their faith intelligently on the truth. I believe. Yes, this is all right; but what do I believe? And do I have a sufficient reason for the hope I cherish? Not unless I have been taught the doctrines from God's Word.

One hundred members taught in the Word of God and able to intelligently live and teach the truth to others, will make a powerful church. But one thousand members called by any name, not taught in God's Word, do not make a church but a mere organization for social life.

It is the duty of a pastor to instruct people that they may know what the Bible teaches, and this he must do in his own congregation. Then there will be constantly a few friendly adherents who come to know the Word of truth and accept it. When a group of adherents have been sufficiently taught, then the evangelist may come along and lead them to a decision. This is the way evangelists and pastor-teachers co-operate.

Different Types of Pastors

If the pastor then is to teach the people, what method may be best follow? This leads us to consider the different types of ministers serving our churches.

1. We have the pastor *who gives his time to the reviewing of novels and articles from the current magazines*. It seems to be a time when ministers can secure a larger hearing if they hand out their messages in story form with a suggestion of murder or adultery mixed in for flavor.

These books are for the most part inclined to criticize the church. The first books of Sinclair Lewis were eagerly reviewed by this group of ministers, and we wonder if they will sink to the depths and review his latest production?

We have no scriptural authority for reviewing books, but Paul told Timothy to "preach the word." The man who can find time to review human books has not yet fallen in love with the Book of books, and the chances are he does not believe in its inspiration.

We have no time for such preachers. They are not pastor-teachers. They do not lead hungry souls to the Bread of Life. They give a stone instead of bread, and offer a serpent instead of a fish. If all our pulpits are to be occupied for a generation by such men, the evangelist will find his work impossible. He will have no foundation on which to build.

2. There is the preacher *who watches the newspapers for the latest sensation*. He may announce any wild theme. He has no consideration for honorable dignity. He, of course, claims to always preach the gospel regardless of what he advertises, and we have known some brethren of this class who did truly preach the gospel after a fashion. But we feel that this type of

minister cheapens himself, his church, and his profession by resorting to such methods to "cash in" on the advertising sensations of the week and have a crowd in his church. Here are a few themes used by such preachers: "The Greatest Prize Fight"; "Are Short Skirts Immoral?"; "Ought Girls to Bob Their Hair?"; "What I Would Do if I Were a Young Girl of Seventeen"; "Why God Makes a Flapper"; "Our City Beautiful"; "What God Ought to Do With the Turk"; "The Problem in Mexico"; "The Champion Bean Eater"; "The Girl with the Painted Lips," etc.

Now as I have said, many of these brethren claim to be true to the gospel. Their advertising is for the sake of getting the people, and then they preach the gospel to them. But I confess I have never found that much could be done with the crowd gathered on the strength of such advertising, and this preacher does not have a constructive ministry. I pity the pastor who tries to follow in a pulpit after about ten years of such preaching.

These men are using a poor method. They, too, fail largely to feed the flock of God. It would seem that the weekly sensation in the newspaper rather than the Holy Spirit leads them in their choice of a sermon.

3. Then there is the kindly brother *who accommodates texts, or takes texts and makes themes of them*.

F. B. Meyer said years ago, that topical preaching was destroying the life of American churches, and I believe he spoke the truth. When a preacher takes a short text and ignores the context, his sermon is sure to be a pretext.

I heard such a sermon a few years ago.

A well-educated minister was preaching in one of our large eastern churches, on a summer evening. Three large churches were holding union services, their total membership being over three thousand. In the city were more than 160,000 souls. Most of the churches were closed. In this church, by actual count, there were ninety-seven persons present, including the preacher, choir, organist, janitor and the writer, who was a visitor.

The text was from Psalm 104:26: "There go the ships." The introduction was an apology for such a short text, with a few beautiful words describing a view of New York Harbor. Then the preacher dropped in the elevator to the sidewalk below and there he saw the ships—the people, of course. The outline of the sermon was as follows:

1. Each ship was going somewhere.
2. Each ship had on board a chart.
3. Each ship had on board a compass.
4. Each ship had on board a pilot.

You can easily make the application. This brother minister was orthodox, highly educated and widely traveled. All he said was true and good, but he was not teaching the Word. He meant well, and some were no doubt benefited by the sermon. But the ninety-seven persons present make the best commentary on such preaching. No one was especially stirred or instructed by the essay. It was beautiful, but as I went out I felt that I had heard a few beautiful "nothings" spoken. Should I have remained longer in the city, I would not have returned to hear such preaching for there was little to it.

I doubt the advisability of ever accommodating a text. Such a sermon may seem worth while, but when taken apart and analyzed, we find there no food for the hungry soul.

4. Again, we even go so far as to question the wisdom of preaching too much from texts. True it is, there are many great texts in the Bible, and I believe in textual preaching. Every true minister will preach from such a text as "I am not ashamed of the gospel, for it is the power of God unto salvation," or "Behold, I stand at the door and knock. If any man will hear my voice and open the door, I will come in to him and sup with him and he with me." I believe that sermons ought to be preached from such texts. But my point is, that this alone will not suffice.

For example, many preachers have used up all the good texts in Romans, preached as many good sermons, and yet the average person in the congregation could not tell why Romans was written, or the great theme of the book. Each sermon may have been a literary gem, a unit in itself, but the sermons were not so related as to set forth the teaching of this great doctrinal book.

Whatever we do, we have not fulfilled our duty as pastors until we have taught our people the doctrines of the Bible. We are to be teachers of the Word. And today we must admit that with all our schools and seminaries, our fine church buildings and ministers, the average church member is woefully ignorant of the doctrines of the Bible.

We pastors are assuming too much. We assume that our people know much more than they do. Take an afternoon and question a dozen business and professional men on the Bible doctrines, and you will be amazed at how little they know of spiritual matters.

Few people find time any more to study the Bible in their homes. Our Sunday-school teachers are oftentimes encouraged to tell the stories of great statesmen and missionaries rather than stick to the Bible. And preachers take the precious hour on

the Lord's Day to review some recent novel. Is it any wonder that Bible conferences are springing up over the country that a few hungry souls may find food?

Two Methods Advocated

Now my appeal is simply that pastors may realize they are called to be teachers of the Word of God. There may be several different methods of doing this work, but it must be done. I believe, however, that there are two methods that excel all others in the teaching of the Bible.

First, we may take the great doctrines of the Bible and bring to our people messages of such a nature that they will actually come to know the meaning of such subjects as Creation, Sin, the Judgment of the Flood, Atonement, Justification, Sanctification, the New Birth, the Holy Spirit, the Future Life, the Resurrection, the Judgments, the Virgin Birth, Heaven, Hell, the Walk of the Believer, the Personality of Satan, the Deity of Christ, the Trinity, the Second Advent, etc. These great themes when well advertised and then really explained, will do wonders in any congregation.

But the writer has another method that he recommends even more. The method he has used most effectively is that of teaching the Bible book by book. During his first pastorate of seven years, the following books were taught, giving anywhere from one to nine months on a single book, according to its length: Genesis; Exodus; the books of history; then the prophets, Amos, Joel, Isaiah, Daniel; then Matthew and John; then most all the Pauline letters; and then the general epistles, 1 John and Jude, and finally Revelation.

This method has several advantages. It keeps the pastor himself studying all the time and it gives variety to his messages from week to week. Then it makes the people better able to study the Bible for themselves with interest and profit.

The book method of pastoral evangelism is in the judgment of the writer the best possible method to lead the people into a spiritual life of Bible study. Let pastors try it. Use the Sabbath morning and

evening hours both for this work. There is such variety in the Bible that you find no difficulty in adapting the messages to the morning worship or the evening evangelistic appeal.

New Generations Need the Old Truth

Let us exhort with all long suffering and teaching. "The entrance of thy word giveth light." "Ye shall know the truth and the truth shall make you free." If the pastor-teacher is content to teach the doctrines of the Bible, whether men will hear or forbear, he will be a good minister of the Lord Jesus Christ.

We forget how quickly a generation will grow up, either trained in the Scriptures or ignorant of the entire plan of salvation. The Word of God is living and sharper than a two-edged sword. "Line upon line, line upon line. Precept upon precept, precept upon precept. Here a little and there a little." This is truly the manner in which we learn the truth of God. It comes slowly because we are all dull of hearing. "Let us not be weary in well doing. In due season we shall reap if we faint not."

I close with Paul's words to Timothy:

"If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith and of the good doctrine, which thou hast followed until now.

But refuse profane and old wives' fables, and exercise thyself unto godliness.

For bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come.

Faithful is the saying and worthy of all acceptance. For to this end we labor and strive, because we have our hope set on the living God, who is the Saviour of all men, especially of them that believe.

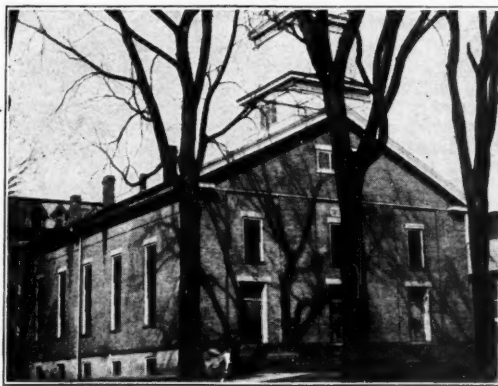
These things command and teach. Let no man despise thy youth; but be thou an example to them that believe, in word, in manner of life, in love, in faith, in purity. Till I come, give heed to reading, to exhortation, to teaching" (1 Tim. 4:6-13).

Charles G. Finney's Old Church

An earlier issue of the MONTHLY had an interesting contribution entitled, "Finney and Oberlin," from the pen of Rev. J. W. Weddell, D.D., which was illustrated by what was supposed to be a cut of Finney's church. This was an error, however, for which the editors were responsible rather than the esteemed author. Dr. Weddell at once interested himself to obtain a true picture of the church which he has kindly sent to us with the following note.—Editors.

A FINNEY ADDENDUM

YOU gave me a good print of my brief article in the October issue on "Finney and Oberlin"; but by mistake another church appeared than the one that should have illustrated the page, marked "Finney's Church." The real facsimile I



Charles G. Finney's Old Church, Oberlin, O.

send with this postscript. The other house was a humbler structure that stood nearby "under the drippings of the sanctuary." But the two had one thing in common—

they stood for Finney and prayer.

It was at the former church where I had the honor to present George Frederick Wright, editor of *Bibliotheca Sacra*, in the last meeting so far as known, attended and led by that hero of the faith as he came to plead for rain in a time of draught.

And here is a note in a diary that adds, "It has rained all day." This is a lesser but wholesome replica of that gracious day when Charles G. Finney strode up the aisle of his own church to pray for rain, and carried an umbrella under his arm.

Before the meeting was closed the floods had come, and it is said that the prophet of the Lord was the only one that went home dry.

J. W. Weddell.

The Poet's Trusting Heart

Comfort

By Mildred M. Matteson, Wheaton, Ill.

I walked one day with Christ.
A trial came to me;
"For Paul My grace sufficed,"
He said, "It will for thee."

I could not understand;
"I know thy frame, my child,
And I thy way have planned";
Then tenderly He smiled.

I pled before the throne.
"No good will I withhold
From those I call my own;
I love with love untold."

The burden weighed me down;
"Twas blest to hear Him say,
"Sharp thorns composed My crown,
I hold thy hand today.

"When thou art thus distressed,
In Me find changeless joy;
I will to thee give rest,
And peace without alloy."

"O Christ, to Thee I bow;
Thou art *enough* for me;
O take my life just now
To win the lost for thee."

A Life Hid With Christ In God

[By Eunice H. Robinson, Lombard, Ill.]

I waken in the morning, Lord,
To find Thy presence near me,
And I arise with courage strong
With Thy great love to cheer me.

And so throughout the busy day,
I seek Thy Spirit's power,
And find that Thou dost ever meet
The needs of every hour.

I bring each great or petty trial
To Thee, my Burden-bearer;
I bring my joys to Thee and find
Thou makest them the fairer.

Then when the purple evening throws
Its darkness all around me,
My heart fills up with praise to know
Thy love dost still surround me.

In peace I lay me down to sleep
With nothing to alarm me;
I know I'm safe, for Thou art near,
And naught can really harm me.

I thank Thee for Thy presence, Lord,
I could not live without Thee;
But I can face life unafraid
With Thy great love about me.

That Darkest Cloud

By Sadie Louise Miller, Upland, Ind.

I know that an omniscient Artist planned,
With skill divinely grand,
The painting of my life's short, winding road.
I think He wrought and gazed with tender glance
Upon the scene; and as it grew
In beauty, with a cloud-fleeced heaven embowed,
He rose, as if to disentrance

Himself, and stepped aback and scanned
The product of His Master-hand.
Quick grasped His brush! His visage glowed!
Just one more touch of grey in somber hue
Must rest upon that placid sky of blue,
Before its arching depth could best enhance
The glory of the little winding road.

"I Will Make All My Mountains A Way"

Isa. 49:11

By Lida E. Voight, Urbana, Ill.

Mysterious mountains barred my path,
Their summits amid the clouds
That darkened and rolled in sullen wrath
As in a rain-storm's aftermath,
Appalling, fearful shrouds!

Methought these mountains could not be scaled,
So grim, forbidding and bold;
And my heart within me trembled and quailed,
And the voice of my spirit faltered and wailed,
At the prospect so cheerless and cold.

My spirit would faint at the dreadful scene,
Till a love Voice seemed to say,
That though the way lay dark between
To the fields beyond of living green,
"I will make all my mountains a way."

Surpassing strange and wonderful way!
Yet One trod this way before.
And the path I dreaded, day by day
Opens before me, and leads away
To blessing and peace evermore!

Dwell Deep

1 Cor. 2:10; Jer. 49:30

By Jesse Albert Barnay, Gombari, Congo-Belge

Dwell deep, O soul of mine,
Dwell deep within thy God,
Without a doubt or worry,
Without a rush or hurry,
Imbue the living virtues of the Word.

Dwell deep, though wind of time
Beset thy dwelling place;
Though sorrows would enshroud thee,
Though trials grave becloud thee,
Rely upon the virtues of His grace.

Dwell deep, take root in Christ,
Let not the growing cease;
In joy that is eternal,
And faith that is supernal,
Take on the living virtues of His peace.

Dwell deep. What can annoy?
'Tis not of sight or time
To move thy fortress lofty;
The Mystic Spirit softly
Will conform thee to His image sublime.

The Miracle of the Opened Graves

*From a Hitherto Unpublished Manuscript of the
Late Bishop William R. Nicholson, D. D.*

THE fourth of the Calvary miracles was the opening of the graves.

That disturbance of a graveyard has a distinct place and importance of its own in the Calvary miracles. Indeed, in certain regards, it is the most remarkable of all we have yet considered, the climax of what has gone before, even as the climax of itself is that which comes after.

I

In the first place, let us consider the fact as stated:

"Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened."

Thus it was by means of the earthquake that the graves were opened. And we may infer that most, if not all of them, were situated at and about Calvary. As remarked formerly, the earthquake would be likely to be most violent at the point of its origin—the seat of the disturbing influence. And that there was a graveyard at Calvary is certain because Joseph's tomb was near in which Jesus Himself was laid.

Fixing the Locality

Besides, if that event were meant as a testimony to the power of Christ's death, then it is most likely that the graves would be in close local association with the cross. Furthermore, that they were graves close by Jerusalem seems evident from the fact that when the saints arose, they went into the Holy City. It is interesting thus to fix upon the locality.

It is also inferentially clear, that the graves were rocky sepulchres—excavations in the rocks, and that their entrances were made secure by doors of stone, for the two statements, "the rocks rent" and "the graves were opened," are connected.

Distinction between Force and Design

Seeing, however, that the opening of the graves was thus the same as the rending of the rocks, why set it off as an event by itself?

The reason is that there was a significant distinction in the meaning of the two facts. The rending of rocks was an evidence of *force*; the opening of the graves an evidence of *design*. The rending of rocks gave no prophecy of the future. The opening of the graves was as the budding of the coming glory.

Since the earthquake as an event by itself was not lost in the opening of the graves, as we saw in a previous discourse, but had a distinct meaning of its own, so neither was the opening of the graves lost in the earthquake, but had its own identity and value. It is the fourth in this marked series of the Calvary wonders. It was the

And the graves were opened.

—Matthew 27:52

instant result of the earthquake, as the earthquake was the result of the shout of victory from the cross, and thus like the earthquake an answer to that shout. The moment Christ died, the graves opened.

Whose Graves Were They?

And they were the graves of saints alone—God's children, Christ's people. The mortal remains of no one were uncovered whose soul, then disembodied, had not a saving interest in the death to which the opening of the graves was the wondrous response.

It is a grand conception. Those many graves of God's children, each thus lovingly and individually discriminated, were to His eyes the monumental places of all the world!

And now note, that while the graves were opened at the instant of Christ's death, yet the bodies in them did not arise till after His own resurrection—on the third morning afterwards. "Came out of the graves after his resurrection," says the record.

So it is not the risings out of them which is the fact now before us, but simply the opening of them. That opening had a force of its own as distinct from the purpose of it. It is something which was not lost in the contemplated resurrections, any more than it was lost in the earthquake.

Thus it was one grand fact of preparation as must needs be made only at the instant of Christ's death, at precisely the Saviour's own entrance among the dead. It could not be delayed till His return from the dead, although the accomplishment of the purpose of the opening was so delayed.

In all these circumstances, how self-asserting is the miraculous! With an overwhelming conviction, we feel it to have been one of the clearest and mightiest of God's interpositions, one of His most precious testimonies to the victory of the death of Jesus Christ.

II

In the second place, this feeling of its precious instructiveness seems warranted by the plain requirements of the subject. The fact that the graves were opened at the instant of Christ's death, but the resurrections did not take place till the third morning afterwards shows that the opened graves were meant for an *exhibition*.

Meant for an Exhibition

If the rocky doors were opened by the earthquake merely to permit the bodies to come forth, then the earthquake would not have taken place till the moment for their coming forth. But those graves were ex-

posed from Friday afternoon till Sunday morning, exposed before thousands of spectators. No attempt at closing them during the intervening Sabbath would have been permitted to be made. Does it not seem clear, therefore, that the opening of the graves was meant for an exhibition, that it had a testimony to give?

What Kind of Resurrections?

Again, why were the graves opened at all? What sort of resurrections were those? Were they instances of what the apostle calls the "better resurrection," the true resurrection body, the body spiritual and incorruptible? Or were they, as in the case of Lazarus, the body merely revived?

Now it can be proved by Scripture that they were the latter, as I shall endeavor to show in a later discourse. The point to be made here, however, is that the opening of the graves implies it, for the idea that grave-doors must be removed for the exit of spiritual bodies is self-contradictory. A spiritual body has spiritual properties. Jesus in His risen body entered, independently of any opened entrance, the room where the apostles were assembled, and His risen body, as we are told, is the model of the true resurrection bodies of His saints.

Is such a resurrection then dependent on an opened grave? No more than the departure of the human spirit from the earth is dependent on the breaking down of the walls and ceiling of the room whence it takes its departure.

Christ's Resurrection Different

See the demonstration of this in the coming forth of the body of Jesus Christ from the grave. A great stone was rolled to the door of His sepulchre; but when He left the sepulchre, that stone had not yet been rolled away. It was removed soon after, to show the disciples that the sepulchre was empty, and thus convincing them of His resurrection. An angel came down from heaven to do it. But at the moment of its being done, Christ was not there.

On the other hand, when Lazarus was raised, he was called back into his former natural body and hence the command was first given, "Take ye away the stone."

For these reasons the opening of those Calvary graves can be harmonized with this conclusion alone, that the resurrections out of them were only the natural bodies revived, and not their final resurrection.

Revived Not Risen

Those saints were not, in their own persons, an adequate expression of the victory of Christ since, in the sense of the fifteenth chapter of 1 Corinthians, they were not yet risen from the dead, but only revived from the dead.

But that revival, in itself so stupendous

an event, was nevertheless the illustration and certification of the better resurrection. When Jesus said, "I am the resurrection and the life," He revived the body of Lazarus in figurative illustration of the truth of what He said, while yet it was not the true realization of His saying.

Why a Limited Number?

And now we have it explained why only a limited number of graves were opened. It was not their final resurrection, it was not an essential discrimination between saints themselves. God's saints are all dear to Him; but the reviving of a few of their number was enough for the purpose of the present instruction and at the same time sufficient to do worthy tribute to the occasion.

Graves enough were opened to furnish a specimen of the power of the Cross, and whatever of that power was taught by those opened graves was taught to all of God's people for all time.

III

And now, in the third place, what was that which is here taught?

A symbol is a sign included in the idea it represents. A lamb is the symbol of meekness, because the lamb is unresisting, although the human meekness it symbolizes is of a superior quality. Under the Old Testament a slain lamb was the symbol of Christ crucified, because its shed blood actually expiated certain ceremonial offenses; although a ceremonial expiation was as nothing compared with the real expiation of sins by Christ.

Symbol of the Glorious Resurrection

And so the opening of the graves was the symbol of the rending asunder of all obstructions to the glorious resurrection in the body spiritual and incorruptible, because it was the actual rending asunder of such obstructions as were in the way of the coming forth of simply revived bodies. Mere grave-doors, albeit of rock, are but flimsy barriers, as compared with the difficulties of the true resurrection of the dead.

Accordingly it was thus signified that the better resurrection was now opened. Whatever had made it impossible for the bodies of the saints sown in corruption to be raised in incorruption, whatever had made such resurrection impossible, was now, by the token of those opened graves, taken out of the way.

And since the resurrection body implies the presence of the spirit to which it belongs, therefore whatever had made it impossible for the disembodied spirits of the saints to leave Hades, and become clothed upon with such magnificence of bodily life, that, too, by the token of those opened graves, was now taken out of the way.

Thus, opened Hades was the counterpart of opened graves. That is to say, the whole of death, the spirit's separation from the body, as well as the body's corruptibility and dissolution, was now virtually abolished for the saints.

Every sainted spirit in Hades could then have been removed from thence, and have been reunited to its body in incorruptibility and glory. There was no obstacle

against it, and it had now become only a question of God's appointed time.

Saints Not Now in Hades

And in pursuance of the victory so wrought out, into Hades—that is, into the interior of the earth itself, where God's dead were comforted, though not in free blessedness—God's dead go no more. Ever since the resurrection and ascension of Christ they have ascended to Him far above all heavens.

Not only so, but God's dead, who had gone there (into Hades), Jesus brought away with Him when He Himself returned from there, and carried with Him above the heavens. The gates of Hades did not prevail against His church.

How symbolically beautiful, then, that it was by the earthquake the graves were opened! In other words, the victory of the Saviour's death had passed through, to the sainted souls in "the heart of the earth," and had overthrown the gates of their enclosure!

That victory at the center was felt at the surface, and the trembling earth and rending rocks gave token of the joyous revolution effected for the saints in Hades.

What Saints Are Waiting For

We thus see that a part of what was done for the spirit, as symbolized by the opening of the graves, has already become actual in the experience of departed saints.

Meanwhile, that which was done for the body, as in like manner symbolized, all saints are yet waiting for. It was virtually done, and is as real as though it had now become actual.

Every obstruction to the full resurrection blessedness of the soul, and to the full resurrection glory of the body, was rent asunder, and we saints only wait for the appointed time of our manifestation.

IV

And now it was the death of Jesus Christ which effected so sublime a victory for us. This is the further lesson of our subject.

When were the graves opened? Precisely at the instant of His death. That instant is made all the more emphatic because the dead bodies were not revived to life till the third morning afterwards when Christ Himself arose. The graves were opened, notwithstanding that the actual coming to life was not then to take place. It signified a specific connection between the death of Christ and the opening of the graves.

Christ Destroyed the Power of Death

Christ's death opened the graves. That is to say, His death destroyed the power of death. The power of death is sin. Death entered into the world by sin, and is the penalty of sin. Therefore, the dying of Jesus Christ, who had no sin of His own, was His bearing for His people the penalty of sin.

But death is mainly the separation of the soul from the life of God, the dissolution of the body being scarcely more than a mere shadow of death.

Therefore, in dying and bearing for His people the penalty of sin, Jesus Christ died not alone as to His body, but also, and more fearfully, in the awful inflections

upon His soul. He was made a curse for us, that we might be redeemed from the curse.

Thus He exhausted the penalty of sin in our behalf, and made it possible to take away from us all the condemnation of sin.

Hence the symbolical fact of the opening of the graves at the instant of His death. The death-power of sin was broken by His death, and all obstructions to our attaining to the true life both of soul and of body were entirely removed.

The Truth of Atonement

It is the truth of atonement which is here taught us, the fact of satisfaction to the justice of God by means of the sufferings and death of our gracious Substitute.

Unless what was signified by the opening of the graves had really been effected, Christ Himself could not have risen. He came to take away the obstacles to our attaining the true life, and in order thereto He took upon Himself God's curse upon us. Therefore if He did not exhaust the curse, and so make it possible to take away from us the condemnation of sin, the curse would still have been upon Him, and He must still be holden of death.

There had then been no evidencing of accomplishment, no removal of obstacles, no victory at all, if He had not risen.

Impossible, therefore, that the symbolism should have been other than what it was. Those dead bodies could not have started into life till the victory in our behalf had been pronounced. But the victory, pronounced in the resurrection of Christ, was the trophy of His death.

The Prison Doors Opened

His death had set wide open the prison doors, called off the guard, and left the way free. His resurrection was the use of that freedom.

His death secured for His people their resurrection blessedness, in that it abolished the hindrances to life. His resurrection was the bestowal of that blessedness upon His people.

His death is our judicial deliverance; His resurrection our actual deliverance.

His death is our sin pardoned; His resurrection the receipted certificate of the pardon.

His death was Hades opened; His resurrection, Hades made empty. His death is the grave torn asunder; His resurrection is the dead bodies of His saints walking forth from their graves in the life incorruptible and eternal!

Salvation Offered Today

Of such redeeming power is the death of Jesus Christ. "The graves were opened." Accordingly there are no longer any obstacles to every one being personally delivered even now from essential death. "He that believeth on him that sent me," said Jesus, "is passed from death unto life"; and "He shall never die."

Whosoever trusts in Christ is now made free, in his conscience, from the condemnation of sin, and liveth the child of God, having already passed from death unto life.

Meanwhile, his corruptible body awaits its appointed time, for now all unobstructed

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is the path of life from the portals of the grave up into the presence of God, where there is fullness of joy and pleasures for evermore.

The Work Is Finished

At the instant of Christ's death the graves were opened. Remember that. At

the instant of His death all our sins were completely answered for. The graves were not merely partly opened; the obstacles not merely partly done away.

There is nothing left for us to achieve in the matter of our pardon and acceptance with God. We can add nothing to the work of Christ. Our salvation from sin

is in Him at this moment, and it is perfect. What you and I must do is to receive Him, and enjoy Him. Remember, "he that believeth not shall be damned."

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come."

Praying and Serving*

By James Oliver Buswell, Jr., D.D., President of Wheaton College, Wheaton, Ill.

WHY does the infinite God not provide more means and more workers? Why does He wait for human helpers?

Those who "fight the good fight with all their might," strained beyond human endurance in the Christian warfare, physically and mentally exhausted, are peculiarly likely to be tempted to criticize God for the lack of means and for the lack of co-operation in their work. It is hard for us to understand why the money and the friends are not more plentiful.

Some one has very well said that Christian means of financing Christian work are not to be regarded as man's way of raising money, but as God's way of raising men. God could open a mine of gold for every Christian college, school, church, or mission, but He does not choose to do so. He has planned a finite world of definite and limited spheres of action. How strange it is that He has so arranged the universe that practically one-third of our time must be spent in the unconsciousness of sleep, and one-eighth of our time in the preparation and consumption of fuel for our bodies! How we chafe at these limitations. Why has God not given us twenty-four hours of the day in which to serve Him in conscious activity?

Why must faithful missionaries nearly starve and sometimes die of disease for lack of houses and the needed furloughs? Why must students be turned away from Christian colleges and missionary schools? God has made a world in which His desire for mankind may be frustrated; a world in which His Son may be spat upon and crucified. Why does not God write the gospel in blazing letters across the sky and command the angelic hosts to proclaim the good news to every creature?

I

What Is Christian Prayer?

Prayer is conversation with God. We speak to Him, and He speaks to us. "In my distress I cried unto Jehovah, and he answered me" (Ps. 120:1). Prayer is not a matter of spiritual gymnastics, exercise of the soul. Prayer is not merely "a low pressure point in the universe," tending to produce its own results. Our conversation with God is reciprocal. God speaks to us while we pray, though we do not always recognize His voice. We ought always to pray with the words of the child Samuel in mind, "Speak, for thy servant heareth." When we pray, we talk with

*An excerpt from *Problems in the Prayer Life*, presently to be published by the Bible Institute Colportage Association.



James Oliver Buswell, Jr., D.D.

One who hears, who understands, who cares, and who answers!

This conversation with God need not always be in words, but it should never be broken off. It ought to be essentially continuous in its nature. Paul exhorts the Thessalonians to "pray without ceasing." Luke records one of the Lord's parables, given "to the end that men ought always to pray, and not to faint." Some one has well said that when one faints one falls back upon nothing, but when one prays one falls back on God.

The continuous nature of prayer may well be illustrated by the conversation of intimate friends. Words are not constantly exchanged, but fellowship is not interrupted. We must not only have regular and frequent times for prayer, but whenever there is a break in the occupation of our minds, we ought to revert to conscious communion with God just as involuntarily as we should continue in conversation with a friend near at hand.

The implications of our definition of prayer as conversation with God are extremely startling to the modern world. Christian theism is at a low ebb in popular religion. To those who believe that "God is, and is a rewarder of them that diligently seek him," there ought to be no difficulty in accepting our definition. We believe that Jesus Christ is "God manifest in the flesh." We believe that He, infinite Deity, by whom the worlds were

made, who holds all things in the hollow of His hand, actually stood in human form and one day said in an audible voice to all who would hear, "Come unto me"! Believing in the historical Christian view of the person and work of Christ, we cannot be satisfied with a definition which does not give emphasis to the personal reciprocal relationship in Christian prayer.

Dependent upon the Holy Spirit

We are not to understand that man converses with God in a way indicative of insubordination of the human will to the divine. It is historically true that God clothed himself with human flesh and talked with men in plain human language; it is eternally true that God talks with us in terms which we are able to understand. But on the other hand we must fully recognize that the human, just as truly as the divine side of prayer, is entirely dependent upon God. "In him we live and move and have our being." Prayer which is not guided and controlled by the Holy Spirit of God cannot be called Christian prayer. Jude gives emphasis to this thought: "But ye beloved, building up yourselves in your most holy faith, *praying in the Holy Spirit*, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." The clearest statement concerning the dependence of our prayer life upon the Holy Spirit is found in Romans 8:26: "And in like manner the Spirit also helpeth our infirmity, for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered."

II

What Is Christian Service?

There are two conflicting views of the process of history held by devout Christian people. According to the one view this is an age of failure developing toward an age of success. God is gradually coming into the control of human affairs through the agencies for the propagation of the gospel. If this view of things be true, I find no answer to our question. If the preaching of the gospel will one day win the world for Christ, what has God been doing all through the ages past?

According to the other view, the present age is one of grace, one of waiting on God's part. He, the infinite Mind of the universe, is working out here a process in terms of time and space limitations. "He hath not left himself without a witness" (Acts 14:17). He is now waiting for men to repent, and out of the heat of the

fiery process of history He is making for Himself a people like pure gold tried in the fire.

Fidelity Rather Than Accomplishments

Here we have a ready answer to our question. This life is a process in which we are to learn to trust in God and do His will. It does not so much matter what we have, but what we do with what we have. Our life may be compared with a handicap race. Our Heavenly Father knows exactly the burden which each one bears. The question then is not so much one of outward accomplishment as one of faithfulness. If God chooses to work out His process of saving souls in a little old store building rather than a great cathedral, we must learn to be faithful in such a building and trust Him for equipment and results. If God chooses to work out the problem of distinctly Christian education in terms of small salaries, limited financial resources, and much personal sacrifice, we must learn to be faithful under these circumstances, "not despising the day of small things," and trusting Him for larger facilities when His time comes.

Special Work of the Holy Spirit

The epistle to the Hebrews indicates that it is through the Holy Spirit that our Lord Jesus Christ offered Himself as a sacrifice. We are led to understand that it is through the Holy Spirit that we also offer ourselves unto God. "But he that is joined unto the Lord is one spirit." We are taught that our very bodies are the temples of the Holy Spirit. It is through His activity that the sanctifying work of Christ is applied to our souls. Paul pleads with the Corinthians for purity of life on this ground. "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? Ye are not your own for ye were bought with a price. Glorify God therefore in your body." We understand therefore that it is the special work of the Holy Spirit to dwell in us, filling our minds and our affections, and perfecting in us the likeness of Christ. He it is who casts out those things which are displeasing to our Lord. It is "through the eternal Spirit" that we are enabled to offer ourselves unto God.

Motives of Enlistment for Service

There are three distinct reasons for our self-dedication to the Lord's work. In the first place our Lord Jesus Christ has commanded us. His word, "Go ye therefore," is not to be treated lightly. Paul tells us that it is the eternal purpose of God that Christ should be "the first born among many brethren." One fears that the greatest order ever issued by "the Captain of our salvation" is being very lightly treated by many so-called "soldiers of the cross."

The second motive for Christian service is the great happiness which this type of activity brings to us. "In thy presence is fulness of joy, at thy right hand there are pleasures forevermore." A great missionary in Korea was once asked why he devoted his life to the preaching of the gospel to the heathen. His reply was significant: "There's no fun like fishing." A gushing little person once said to a noted missionary, "Sir, you are making a tre-

mendous sacrifice!" The missionary heartily replied, "Madam, I am having the time of my life." The joy of preaching the gospel to those who are hungry to hear it is something which must be experienced to be understood. One feels that his own experience in Christ and the clear gospel message about this experience is such good news that it must be published from the housetops. One is convinced that he has a message from the Lord and must deliver it at all cost.

How Shall They Hear without a Preacher?

A third motive for Christian service is our clear responsibility for those who have not had an adequate understanding. The question of the unevangelized is one which is much discussed. Our Lord has said, "He that is not against us is for us," and, "He that is not with me is against me." It seems to me very wrong to quote one of these passages without the other. These two statements are equivalent to a statement that there is no middle ground. Every man must either accept or reject the Lord Jesus Christ. The fact that we cannot tell whether some are for Christ or against Him, does not alter the fact that before God every man must come to one position or the other.

The question follows, however, Are there not many who have no adequate understanding of Christ, not only in heathen lands but in our own country? In answer to this question we may safely make four statements from the Scripture, which taken together give, I believe, a reasonable answer:

(1) No one can escape eternal punishment without faith in Christ. "For other foundation can no man lay than that which is laid, which is Jesus Christ." "And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved."

(2) One may accept Christ in other terms than those usually employed by the Christian organized church. Christ is "the true light which lighteth every man coming into the world." "But thou, Bethlehem Ephratah, which are little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting." "The heavens declare the glory of God and the firmament sheweth his handiwork. . . . There is no speech nor language where their voice is not heard."

(3) All men have enough light so that they are without excuse before God, if they do not accept Christ on some terms. "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse."

(4) God takes account of the ignorance of the unevangelized by putting the responsibility for that ignorance where it belongs. "The times of ignorance therefore God overlooked." "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore hear the word at my mouth and give them warning from me. When I say unto the wicked, O wicked

man, thou shalt surely die; and thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand" (Ezek. 33:7, 8).

All Christians Debtors to the Unevangelized

I believe Paul must have had this passage from Ezekiel in mind, when he said to the Ephesian elders, "Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God." Something of this kind may also have been in his mind when he wrote, "For if I preach the gospel, I have nothing to glory of, for necessity is laid upon me, yea, woe is unto me, if I preach not the gospel. For if I do this of mine own will, I have a reward, but if not of mine own will, I have a stewardship intrusted to me." Again Paul wrote, "I am a debtor both to the Greeks and to the Barbarians, both to the wise and to the foolish."

Christians are debtors to the unevangelized in the same sense in which the executor of a will is a debtor to the heirs as long as he holds their property from them. Will God eternally punish the heirs of His grace, merely because the executors of the testament neglected their trust? Evidently not. The unevangelized will evidently be saved or lost according as they accept or reject Christ ("the light which lighteth every man"), in the terms which they know. But *their blood will be required* at the hands of those who know the gospel and do not preach it. Non-missionary Christianity is not Christianity, and one who does not care to tell others about Christ simply does not belong to Christ, and will be held responsible before God for the spiritual poverty in the lives of those he should have reached with the gospel.

Our responsibility for those we might reach with the gospel if Christian service were our supreme motive, is a necessary part of our Christian thinking. It makes God's plan seem just and reasonable. Duty, however, does not constitute our greatest reason for dedicating ourselves and our all to the Lord. The fact that He has commanded it, and that we find our greatest possible happiness in it, that leads us to give all that we have and all that we are, to the Christian enterprise. It is "the love of Christ" which "compels" us.

"Take my life and let it be
Consecrated, Lord, to Thee;
Take my hands and let them move
At the impulse of Thy love."

I wish that we were so thirsty today that the flood-gates would be lifted up and the tide from heaven come in upon us. What does the hungry man want? Money? Not at all. Fame? Not a bit. Good clothes? Not a bit. Good reputation? No; that isn't it. He wants food. What does the thirsty man want? Bonds and stocks? No; he wants water. When we are in dead earnest, and want the bread of heaven and the water of life with all our souls, we are going to get it. You may be as dry as tinder, but, thank God, you can have all this living water if you come boldly before the throne of grace and present your case.—D. L. Moody.

Moody Bible Institute Monthly

Missionary Department

William H. Hockman

WHAT OF CHINA?

The violent outbreak of anti-social, anti-religious and anti-foreign fever that shook the frame of China during the past year or so brought that land very prominently into the headlines of the world's newspapers. All classes of society were interested in the "China situation"; interested for various reasons, but unquestionably the chief concern was along the line of how this great oriental cataclysm might possibly affect us—affect us politically, commercially, or industrially; affect our investments, or perhaps our friends who perchance might be residing or traveling in China.

Like all violent fevers the outbreak in China has apparently subsided, to a considerable degree at least, and news from that land is now quite secondary and found in small type on the inside pages. But let us remember that there is still a "China situation," and a very serious one, too. While the world may not be greatly concerned regarding the domestic problems, or the individual welfare of those four hundred million souls, the church of Christ finds at the present hour the most serious call that has as yet ever claimed her sympathy and prayers.

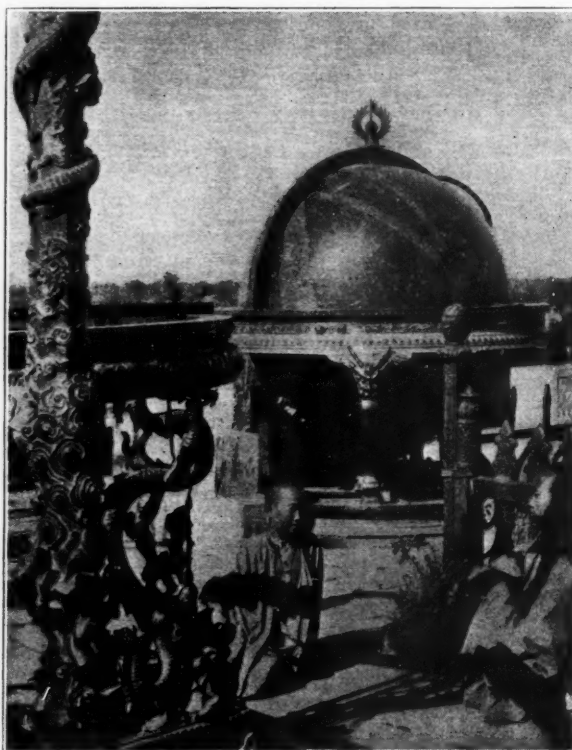
Reaction against Bolshevism

One striking feature of the present hour is the decided reaction against the rabidly lawless group fostered and controlled by Russian agents. Russian Bolsheviks have been systematically training and organizing students, laborers, and soldiers for some years, penetrating almost every corner of the country with their subtle and delusive propaganda. The natural and logical fruit of this sinister activity came in the diabolical outrages and frightful destruction of the past year.

The Nationalist party has discovered, though rather late, the deadly character of Moscow doctrines, and has assayed not only to break completely away from such leadership, but to drive the emissaries and advocates out of the land. The measures adopted have been almost as terrible as those employed by the bloodiest radicals. Executions have been carried out wholesale with a view to exterminating the group, or at least overcoming their terrorism by something more terribly powerful.

Renewed Friendliness to Missionaries

From almost every corner of China come reports of visits paid by missionaries to their former stations, visits that have been welcomed warmly by both the little groups of Christians and the best people of the communities. When the anti-foreign agitation was at its height many of the Christians withdrew from fellowship with their missionary teachers and leaders, owing to the pressure of public sentiment, if not threats of bodily injury; but now, after



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Founded by Kublai Khan at Peking in the 13th Century

months of testing and isolation, the majority welcome their missionary friends with a new sense of gratitude and appreciation.

It must be borne in mind that, notwithstanding these visits of investigation paid to numerous inland stations and the return of men workers to some stations and ladies to a few others, the general conditions throughout China remain extremely unsettled. The consular authorities are very slow indeed in permitting foreigners to resume residence away from treaty ports.

Inland Conditions

In the absence of a central authority, or organized government, the process of political disintegration continues apace. Small bands of military, or groups of bandits are

multiplying, and the general economic and social conditions becoming more and more hopeless. Very few communities can be regarded as safe, and every missionary returning to residence must be prepared to share in the common sufferings that may befall the community. The persons and properties of foreign residence are no longer regarded as sacred or immune simply because they are foreign. Special rights and privileges, hitherto enjoyed under treaty provision, will no longer be recognized by the China populace, particularly by militarists or robber chiefs. There is at present no visible ground upon which to base much hope for improvement in the domestic conditions of China. Missionary work will therefore need to be prosecuted in the midst of troubles and ever-threatening dangers. Herein lies the challenge

to the Christian church, a challenge to the sympathy, prevailing prayer, and devoted service of those who truly love our Lord, and are willing to follow Him into this great, needy, hungry, field.

MISSIONARY LOSSES

How many of our friends are fully aware of the serious losses that have befallen our China missionaries through the disorders of the past year? The widespread looting or destruction of property, largely under the direction of Bolshevik agents, resulted in most serious losses of a personal character, aside from the mission property involved. Clothing, furniture, books, and foodstuffs were carried off by the mobs from hundreds of stations, amounting in all to perhaps nearly a million dollars. Hundreds of our faithful missionaries have been reduced to nearly zero in the matter of personal belongings. The seriousness of this, especially where there are little children, can be little appreciated by those who have never lived on

a mission field.

What May Be Done?

The Presbyterian Board of Foreign Missions has undertaken to meet this serious emergency by raising a special fund. The estimate of personal losses of their China workers is over two hundred thousand dollars. The board could not possibly apply any of its regular income for such purposes, however pressing the need. In response to a special appeal, gifts are coming in considerable sums, though all too slowly. It is inspiring to learn that a number of missionaries on furlough, seventy-two to be exact, have temporarily taken up employment here in the United States, so that their normal salaries may be released for this China emergency fund.

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Friends and supporters of all societies should remember this matter definitely in their prayers,—and in their praying not forget to ask for illumination as to how they may speedily and fully assist in answering their own prayers.

MISSIONARY INTERESTS DURING FOUNDER'S WEEK

Special plans are being made for making Founder's Week, February 5-9, interesting to our missionary friends. Not only interesting, but profitable. On three afternoons sectional conferences will be held, each group of Christian workers discussing problems of particular concern to their line of ministry. One of these groups will be under the direction of our Missionary Department, and will afford our friends from many fields an opportunity to talk over some pressing common problems that now face the missionary in all parts of the world.

The missionary group will meet at 2 P. M., on Tuesday, Wednesday, and Thursday. The discussions will be grouped under the following general topics:

1. The Place and Part of Western Missionaries in World Evangelism.
2. What Kind of Training Should Present Day Missionaries Receive?
3. The Native Church a Key to World Evangelism.

"Missionary Day" will as usual come on the closing day of the conference. All foreign missionaries, of all societies and fields, active or retired, are invited to fellowship with us on that day. One of the most refreshing and inspiring hours of the whole conference is the symposium at 3 P. M., when all our visitors from mission stations are requested to gather on the platform of the Auditorium.

Will our friends not unite with us in definite prayer that this year's Missionary Day may mean much for the speedy evangelization of the world?

LIONS AND OTHER BIG GAME

A thrilling letter has recently been received from Mr. and Mrs. Reginald Reynolds (M. B. I. '24 and '23 respectively), located at the Africa Inland Mission station of Githumu, Kenya Colony.

"For some time it has been on my mind to write you, but I have put it off until we should go on our vacation. Then when we were away we were so busy loafing, reading, and visiting places of interest that this letter was not written. We are now home again after a most enjoyable and refreshing rest, and are glad to be at work once more. I may tell you a little about our trip, and also give you some word of God's blessing upon our work here at Githumu.

"On September 1 we started off from Githumu on a trip to Tanganyika territory, traveling in a Dodge car, belonging to my father. Shortly after leaving Nairobi, just as we were coming up from a dry river bed, we came across a number of giraffe. We pulled up within twenty yards of an

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enormous one and watched him nibbling the top off a tree. Presently he slowly walked across the road in front of us and joined the others while we went on. The following day we drove through game country all the way to the slopes of Kilimanjaro. Besides seeing the same species of game as the day before we also saw impalla, oryx, gerenuk, etc., making a total of eighteen different species on the trip. In one place we saw traces of elephants having been on the road before us. Our stay in Tanganyika territory was very enjoyable. Besides the pleasure of visiting the many places of interest, including an extinct volcano which has filled up with lovely clear water and become a beautiful lake alive with hippopotamuses, we also had the joy of witnessing for our blessed Lord and Saviour to white and black alike.

"The morning we left Tanganyika on our

return journey was a very interesting one. After skirting the western foothills of Kilimanjaro we crossed the plains and entered the bush. As we were driving along I saw marks on the soft, dusty road which looked very much like lion tracks. I leaned over the steering wheel to get a better view and had almost decided to stop the car and examine the marks better, when on looking up I saw a full-grown lioness running along parallel with the car, only a little ahead. Almost immediately it ran slowly across the road and stopped on the other side. As we passed we had a fine view of it, standing looking straight at us, only about ten yards away. By the time we had pulled up and got the rifle out, however, it had disappeared into a thick bush.

"The gentleman with whom we were staying on the slopes of Kilimanjaro was out recently with two other men in a car when they came across a lion in the road. One of the men fired and the lion immediately charged. It crashed right into the car, caught hold of the mud-guard and bit two holes in it. However, the shot had wounded it badly and it soon left the car, staggered into the bush and dropped dead. The lions down in that district have become so numerous and so bold that the government has commissioned two professional European hunters to kill them until the numbers are considerably reduced. I hear that one of the men has shot twenty in the short time he has been there.

Bigger and Better Game

"This all brings back memories of my own lion hunting days, but I must say I am much happier seeking bigger game now. The remuneration is far, far greater, and, praise His name, God graciously gives part of it down here.

"Now for some Githumu news. Last quarter was one of much blessing in the Lord, and we believe it was the best since our arrival on the field. The attendance at station and out-schools increased considerably, and there was better interest throughout. Schools that had been struggling along with only five or six pupils had from forty to sixty last term. The Sunday morning I went to open up Gathugu the church building was packed full, and a large number of people were standing outside listening to the gospel of our Lord Jesus Christ.

"On the eastern boundary of the Kikuyu Reserve there are a number of coffee and sisal plantations which employ a great deal of native labor. This offers an excellent opportunity for evangelism, and for some considerable time we have been paying regular visits to two large plantations about thirty miles from here, and are now rejoicing in the evidence of God's blessing upon this line of work. A large number of natives have publicly accepted Christ and have entered the classes for Christian instruction. Some of them are now ready for baptism and church membership. Last Tuesday, accompanied by three of the church elders, we examined and passed several more candidates for baptism, which now makes twelve on the one estate who are ready to be baptized. Pray that God may continue to bless this witness for Him amongst the plantation workers."

DR. LEAVELL RETURNS TO CHINA

It will be learned with interest that Dr. George W. Leavell, whose ministry at last Founder's Week Conference was so deeply blessed, is now enroute to China, having taken passage from Vancouver on December 31. The Stout Memorial Hospital at Wuchow, South China, which Dr. Leavell was privileged to build and administer, is now able to reopen since the Bolshevik party has been driven from power. We all unite in praying God's richest blessing upon our brother as he enters upon this new chapter of service.

Competition Ahead

A recent report from the Stout Memorial Hospital indicates how the new spirit in China will affect medical missionary work. At Wuchow the Chinese have undertaken to provide medical facilities for their own people by two large institutions, one of which, the Municipal Hospital, has a \$12,000 X-ray machine and a German surgeon, and is employing the nurses formerly trained in the Stout Memorial Hospital.

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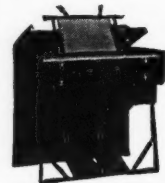
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Our Monthly Potpourri

Clarence H. Benson

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DETROIT NOON PRAYER MEETING

A noon prayer meeting patterned after the Fulton Street Meeting, New York, is held daily in the Fine Arts Building, Detroit, Room 703. In connection therewith, a Gospel Letter Service is carried on. They clip from newspapers the addresses of victims of accidents, and mail them sympathetic letters, enclosing tracts. The Moody Bible Institute is remembered on the first and third Wednesdays and Fridays, as well as the fourth Saturday of every month.

LACK OF REVERENCE BREAKING PROTESTANTISM

Bishop Charles Fiske, of the Central New York Diocese, in a recent address, said that Protestantism is breaking down in many places because "it has rather gone off the track and has drifted into the idea that Christianity has the purpose of snooping into other people's business. Protestantism is disintegrating because it hasn't group consciousness and it has not held to worship."

"I have been interested recently in gathering out of the newspapers the announced sermon topics in some of the other churches in my diocese. Here are some that I found: 'Thanks for the Buggy Ride,' 'The Tragedy of the Tuxedo,' and 'The Facts About Fraternity Row.' Here's another one by a man who announced a series of sermons on advertising slogans; he actually had the audacity and irreverence to preach on 'Three in One Oil' and make it a sermon on the Holy Trinity."

"It is those kind of things that are breaking down the reverence of Protestants and are building up an idea that God makes a sort of magnified Rotarian. Thank God this church of ours does not do that."—*Springfield Republican*.

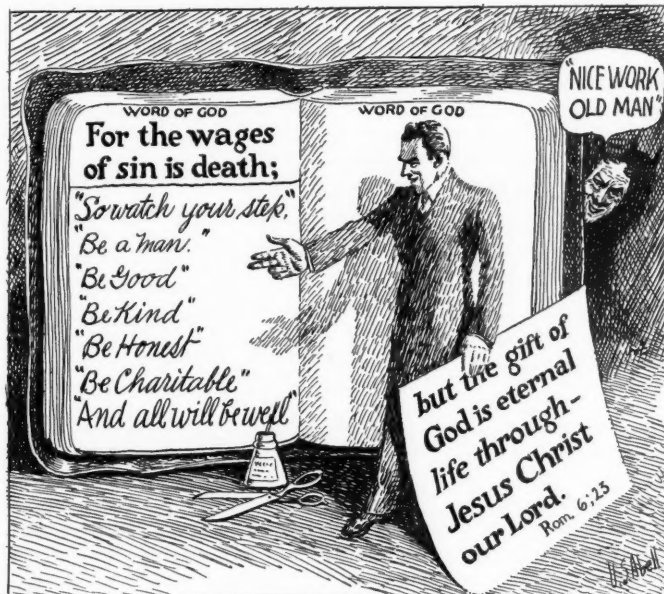
TEACHER TRAINING IN THE PHILIPPINES

Teacher training classes have been carried on for five years. There has been a steady increase in the number enrolled. There are now 1,017 students from all parts of the Philippines, 418 of whom are Methodists, 185 Disciples, 176 Presbyterians, 84 United Brethren, 44 Baptists, 44 United

Church, 33 Congregationalists, 20 Christian Missionary Alliance, and 53 who are non-affiliated. Certificates and seals covering 25,000 units have been earned in five years, of which 12,000 were granted to Methodists. There are 27 graduates and 20 of these are Methodists.—*World Sunday School News*.

A GOSPEL FOR EVERY HOME

Following up the project in prayer of the late Thomas E. Stephens, director of the Great Commission Prayer League, a movement is now on in Chicago to place a Gospel of John in every home, in cooperation with the American Bible Society. A systematic canvass of the Forty-ninth



Ward (Rogers Park district) is already being carried on by the members of the First Congregational Church, of Cicero; and the Twenty-fourth Ward by the Chicago Hebrew Mission. In the former district, 15,813 Gospels have been distributed in more than four-fifths of the homes, while in the latter part of the city, 9,347 Gospels have been introduced. The plan for the rest of Chicago is to ask the churches in each ward to donate the cost of the Gospels before the work of distribution is commenced. Workers and donations are also requested from people who are interested in seeing the gospel in every home, that expenses may be defrayed in those districts of the city which cannot be self-sustaining. Checks should be sent to O. J. Halbe, 1313 Heyworth Building, Chicago.

WHAT NEXT?

Dr. John Clark Archer, of Yale Divinity School, suggests that a world league of religions be formed, and all foreign missionary effort cease. This is based on the theory that one religion is as good as another. The next "liberal" suggestion will doubtless be that no religion is as good as any religion, and the desirability of abolishing divinity schools as well as foreign missions will then be obvious.—*National Republic*.

A MOMENTOUS DECISION

The decisive rejection by the House of Commons of the revised Prayer Book came as a distinct surprise to churchmen all over the world, the majority of whom had expected a decision in favor of the revision. This conviction was further strengthened by the action of the House of Lords sanctioning the changes. Even in England the evangelical wing of the church hardly dared hope for so signal a triumph in the Commons of the principles they had so long and earnestly espoused.

By its decision the mother of Parliaments has declared that, so far at least as the State is concerned, England remains a Protestant country, and refuses to sanction in the State church such practices as tend to annul the fundamental doctrines and principles of the Reformation.

The present controversy and vote are evidences of how deeply rooted in the national life of the Old Land are the fundamental principles of the Reformation as these are expressed in the manual of the Church of England. To many it will no doubt seem anomalous that men who owed no allegiance to the Church of England, and others perhaps who laid no claim to religious conviction or denominational affiliations of any kind, should be in the position of voting upon a change

in the doctrine and worship of the State church.

The Commons has left no doubt where it stands with regard to any suggestions that might be interpreted as tinkering with the Reformation.—*Toronto Globe*.

MEN'S CHURCH LEAGUE AT WORK

The Men's Church League, a national movement which has recently been organized to secure a fuller enlistment of laymen in active Christian work, have designated the city of Schenectady as one of the first fields of their activity. Every block in the city has been assigned to some church for spiritual oversight and cultivation, and the congregations organized in this way will carry on an intensive campaign of visitation evangelism.

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Prof. Isaac Franklin Russell, senior professor at New York University and former Chief Justice of the Court of Special Sessions of the City of New York, says:

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"Prohibition has not annihilated crime; but it has reduced the calendars of our inferior criminal law courts. If the prohibition law is inadequately enforced in New York City, the same thing can be said of all our laws."—*Facts*.

ONLY AN ELEPHANT'S KNEE

Last year there appeared a very positive announcement of the discovery by Professor Heberlein, of the Netherlands Government Medical Service, of a "complete skull" of the ape-like man, "settling once for all the question of evolution." In the latest issue of *The Source Book, Perpetual Loose-Leaf Encyclopedia*, there appears, under the heading, "(Archeology—1926)," the following bit of scientific information: "One discovery was at first thought to be of supreme importance. Professor Heberlein, of the Netherlands Government Medical Service, announced in September that he had found in Java a complete skull of an ape-like creature called the Pithecanthropus Erectus by science and the missing link by laymen. In December, however, Dr. Hardlicka announced that a careful and critical examination revealed that the 'skull' was an elephant's knee."

How many preachers and professors are still loudly proclaiming Professor Heberlein's discovery as the final and unanswerable proof of evolution by the ape route?—*The Presbyterian*.

THE SUPREME FACTOR IN EDUCATION

The supreme factor in a school is the teacher. Teachers are the uncrowned kings and queens of the land. They sit on thrones of immeasurable influence.

The teacher's position is so momentous that he may well say with Paul: "I magnify mine office." The teacher teaches in every way and everywhere, and should not be careless in any way or anywhere. Certainly the teacher is candidly and fearlessly to face all the facts of life and faithfully to guide the pupil into all truth. It is the truth that makes men free! The personality of the teacher is of measureless moment in the instruction of the student. The mere technical mastery of a given department of knowledge is only a part of a teacher's stock in trade. Personality counts for as much as instruction, or more. It is personality that teaches in the most telling way. Teachers impart themselves to their pupils. The gain, therefore, is incomparable when a teacher frequents the prayer meeting with as much regularity as he does the lecture room. The most dynamic and valuable thing in education is

the impact of life upon life. If teachers are careless either in precept or example, if they are irreverent and prayerless and arrogant, if their utterances are inconsiderate and half-baked and reckless, then the aftermath cannot fail to be disastrous. But let it be said unceasingly and with all possible emphasis that the faithful teacher is the supreme factor in education.—Dr. Truett, in *Watchman-Examiner*.

THE CANADIAN SUNDAY SCHOOL MISSION

Canada is one-sixth larger than the United States. The four western provinces are twenty times the size of the state of Iowa, and when taken in consideration that the population is about the same, one can realize something of what Canada may expect in the way of growth in the next few years. With vast stretches of fine fertile soil selling at five per cent to ten per cent of Iowa prices, even the obstacles of frontier life will not prevent an ever increasing influx of Americans.

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But over half of the 145,000 children attending the rural schools of Manitoba are outside of the reach of church or Sunday-school. In Saskatchewan there are 1,100 school districts without gospel privileges, and the need in Alberta is said to be even greater. These figures maintain during the short summer months when hundreds of outlying districts are occupied by law, medical or theological students. What then of the eight months or more each year when even these "strategic" points are vacant? There are hundreds of well settled farming communities that are anxiously awaiting the gospel privileges their children need so badly. In one solid block of 119 school districts, with a very few exceptions, all are destitute of gospel services. Add to this the thousands of immigrants pouring into western Canada every year, and one will see what a tremendous need there is.

It was knowledge of such facts and conditions as these which led a group of earnest Christian men in Winnipeg, under the leadership of Rev. J. Lloyd Hunter, to organize the Canadian Sunday School Mission. Mr. Hunter, trained at the Moody Bible Institute, labored for thirteen years in Montana, North Dakota, and Minnesota as a missionary of the American Sunday School Union.

The special work of this mission is to seek out those neglected out-lying country districts where no work is being done; visit the people in their homes, seeking to lead them to accept Jesus Christ as Saviour and Lord; hold evangelistic or gospel services in halls, school houses and homes, and organize Sunday-schools, prayer meetings, and young people's societies under earnest Christian leadership. Besides this, summer Bible schools and Bible memorizing contests will be conducted, and Bibles, Testaments, portions and gospel literature distributed. All this work is carefully supervised and the people trained to do for themselves what some of them have been waiting for some one else to do for them.

This form of missionary work is not an experiment. Mr. Hunter has thoroughly tested and proven the method and means under similar conditions in Montana, North Dakota, and Minnesota. It is a well known fact that for over a hundred years, the American Sunday School Union has been working along similar lines in the United States. The fact that they have organized an average of over three Sunday-schools a day for all these years and that many of the strongest churches in the United States have grown out of these Sunday-schools, is proof of God's seal of approval on the methods used.

As the Lord raises up the men and supplies the means, the Canadian Sunday School Mission will go forward in faith to occupy and evangelize every unoccupied country district in Western Canada. To this end, the most earnest prayers of all are urgently needed. The estimated cost of instructing these otherwise unreached children is \$1.00 each per year. Gifts toward this greatly needed ministry should be sent to the treasurer, Rev. J. Mackey Niven, 184 Alexander Ave., Winnipeg, Man., Canada.

February, 1928

TO THE PASTOR—

The current issue of THE BIBLICAL REVIEW (quarterly) covers a wide range of articles and reviews. While it lasts, a copy will be sent to any minister, not a subscriber, who sends his address and **ten cents**. (Regular price fifty cents a copy.) Other recent numbers will, as far as possible, be sent if the supply for the present quarter fails.

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These are the conditions which have led to the formation of
THE CANADIAN SUNDAY SCHOOL MISSION
601 Lombard Building, Winnipeg, Man.

The Special work of this Mission is to seek out those neglected outlying country districts where no Christian work is being done; visit the people in their homes, endeavoring to lead them to accept Jesus Christ as Saviour and Lord; hold evangelistic or Gospel services in halls or schoolhouses; organize Sunday Schools; and encourage the people to hold Gospel meetings amongst themselves.

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Truth Illuminated

William Norton

A "FOLLOW-YOUR-NOSE" GOSPEL

In a town in Scotland where Mr. Moody was preaching, Mr. Moody asked the way from the station to a certain part of the town of one of the natives. "Go straight on to the second street, turn left and follow your nose!" was the answer.

"That advice," said Mr. Moody, "is like some preaching. *There are those who say it doesn't matter what you believe, if only you are sincere. That is a 'follow-your-nose' gospel.*"

"SAVED, BUT ALONE"

While en route to Europe the large ocean liner was struck and began to sink. A mother with her two daughters was aboard. In the confusion of the few moments that just preceded the final plunge of the liner she became separated from her children, and she herself was rescued by a life boat but her two children were lost. Upon reaching Liverpool she cabled to her anxious husband in America: "Saved, but alone."

Multitudes of believers upon reaching heaven will have the same glorious yet pathetic story—"Saved, but alone." *They were saved by the grace of God, yet so as by fire; but not another soul did they win to Christ.*—Christian Victory Magazine.

RESULT OF FULL SURRENDER

Some years ago there was a young man in the University of Cambridge who walked up and down a great avenue of elm trees through the darkness of a summer night struggling with the problem which the call of Christ presented to him. Christ conquered, and he went back to his college a saved man; a man who had put his hand into the hand of Christ and said, "*Lord, I will.*" After a brilliant college course and an equally brilliant term of work in one of our large schools, where he left the impress of Christ upon the bright young lives of the boys there committed to his charge, he heard the voice of the Lord Jesus say, "Let us go over to the other side," and obediently he went forward with Christ to what was then an almost unevangelized tract of country in British East Africa. There he lived and labored for a few years, and then went to his heavenly home. But that man's life was the secret of what has perhaps been the mightiest missionary revival since Pentecost—I mean the great revival in Uganda. That man was George Lawrence Pilkington. *He did not know that night, as he faced the imperious claims of Jesus Christ, what was involved in the answer; but He who called him knew; and by the decision for Christ which he was enabled then to make almost countless souls have come to know Christ, their eternal life.*—Stuart Holden.

Many and many a time I have found that when the sermon—and even the text—has been forgotten, some story has fastened itself in a hearer's mind, and has borne fruit. Anecdotes are like windows to let light in upon a subject. They have a useful ministry.—D. L. Moody.

GOD'S WORK "VERY GOOD"

I was talking with a dentist a short time ago, and I took occasion to obtain some information concerning the structure of the teeth. He told me how admirably they were arranged for the work they had to do.

In reply to the question, "Could you suggest any improvement in them?" he said: "No, not in any respect. They seem to be absolutely perfect."

Much the same might be said of the other parts of the human body, and, indeed, of nature generally. *The Creator had excellent reasons for the declaration, "Behold, it was very good."*—A. C. Crews, in Westminster Teacher.

THE TESTED BLACKSMITH

A blacksmith, about eight years after he had given his heart to God, was approached by an intelligent unbeliever with this question:

"Why is it you have so much trouble? I have been watching you. Since you joined the church and began to walk square and seem to love everybody, you have twice as many trials and accidents as you had before. I thought that when a man gave himself to God his troubles were over. Isn't that what the parson tells us?"

With a thoughtful, but glowing face, the blacksmith replied: "Do you see this piece of steel? It is for the springs of a carriage. But it needs to be tempered. In order to do this, I heat it red-hot and then cool it with water. If I find it will take a temper I heat it again; then I hammer it and bend it and shape it so it will be suitable for the carriage. Often I find the steel too brittle, and it cannot be used. If so, I throw it on the scrap pile. Those scraps are worth less than one cent a pound; but this carriage spring is valuable."

He paused and continued: "God saves us for something more than to have a good time. That's the way I see it. We have the good time all right, for the smile of God means heaven. But He wants us for service, just as I want this piece of steel. And He puts the 'temper' of Christ in us by testing and trials. Ever since I saw this I have been saying to Him, '*Test me in any way you choose, Lord, only don't throw me on the scrap pile.*'"—Herald of Holiness.

"STRIKING AT THE ROOT"

A gentleman, having called in his doctor, said, "Now, sir, I wish no more trifling; my illness is serious, and my desire is that you should strike at the root of my disease." "It shall be done," said the doctor, and lifting his walking stick, he *smashed the wine decanter which stood on the table.*—Sunday School Chronicle.

TOO BUSY TO LOVE

A father had a daughter about eleven years old. They were great friends and much in each other's company. About this time the father noted a change in his daughter. He was not able to get her company as he had been. If he went for a walk, she excused herself from going. He grieved about it, but could not understand. When his birthday came, she presented him with a pair of exquisitely worked slippers, saying, "I have made them for you." Then he understood what had been the matter for the past three months, and he said, "My darling, I like these slippers very much, but next time buy the slippers and let me have you all the days. I would rather have my child than anything she can make for me."

Some of us are so busy for the Lord that He cannot get much of us. To us He would say, "I know your works, your labor, your patience, but I miss the first love."—G. Campbell Morgan.

DYING AMID TREASURES

A man employed in a Spanish bank once stole the key to the strong room, and visited it at night, intending to carry off a large sum of money. But while intent on his booty he forgot the great door, which swung together by its own weight. There was a spring lock to the door which fastened him beyond all chance of escape. And now the poor prisoner could only sit down in his despair, and wait and listen for help to come. It might be days before any one came. Meanwhile he should die of thirst and hunger.

The hours sped on, and the gloom grew deeper. A raging thirst consumed him. He would have given all the gold about him for one draught of water. What would the riches of the world be, compared with his freedom? How anxiously he listened for some sound without! But those deep walls shut out alike all sound from without or within.

It was of no avail that he beat the massive door, and cried and shrieked for help. As well might those deep buried in the sea call upon those above to rescue them. How vaguely he sought in his despair for some weak point through which he might, with superhuman effort, dig out a passage-way to the outer world. So near to him it seemed, and yet so far away! He would have welcomed detection and exposure, yea, and punishment, if he could only have been delivered from that living tomb. *His covetousness had been his ruin. He had pressed his way into the treasure-house, only to find how vain is gold and treasure if a man has nothing else.*—The Safeguard.

Moody Bible Institute Monthly

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer. All questions should be briefly, but clearly stated. Personal answers cannot be sent. Any book or pamphlet recommended in this department of the MONTHLY may be ordered from the Bible Institute Colportage Association, 822 N. La Salle St., Chicago.—Editors.

AN UNWARRANTED CHANGE

E. D. S., Indianapolis, Ind.

Question: Is there any authority for substituting the word "leave" for "lead" in the petition "lead us not into temptation"?

Answer: None whatsoever. The Revised Version renders it even more emphatic—"bring us not into temptation."

THE UNFAILING SOURCE OF SUPPLY

B. M. D., Oak Park, Ill.

Questions: (1) What is the true meaning of Philippians 4:19? (2) Where is the text referring to one's sin finding its out?

Answers: (1) We venture to assert that the meaning should be taken in its fullest and most literal sense, including both our spiritual and material needs. The riches of God in Christ Jesus are inexhaustible and are also accessible to the true child of God. (2) Numbers 32:23.

AN UNREVERSED LAW

E. C. M., Reading, Mass.

Question: Has the law given in Genesis 9:6; Exodus 21:12; Leviticus 24:17; Numbers 35:29 ever been reversed?

Answer: Various human governments have tried to do away with the law of capital punishment, but since God gave it only God can reverse it, which we have no record of having been done. Since the reason for the giving of the law remains, and since no better human method for the control of murder has been invented, we believe that this divine law will continue to be in force.

SPIRITUAL BENEFITS OF TITHING

A. S. T., Casper, Wyo.

Question: Are there any arguments for tithing aside from the scriptural teaching and business benefits?

Answer: Tithing is more than a mere requirement and more than a mere business deal with God. It means partnership, and partnership means fellowship. It means regular and stated dealings with God. It means, too, constant recognition of God's ownership and our stewardship. Tithing is a repeated acknowledgment of our dependence upon God's favor and blessing. It promotes prayer. A general principle underlies tithing and Christian giving, which shows the wisdom of God and turns a requirement into a benediction. God commands us to give because withholding causes stagnation. Only by giving can we keep the stream of life within us pure. Grasping and keeping dwarfs the spirit and in the end hardens and materializes it. Only by giving can we grow. "The liberal soul shall be made fat." There is a sense in which we keep only what we give away.

RESISTING THE HOLY SPIRIT

G. M., Montreal, Can.

Question: How can a person resist the Holy Spirit?

Answer: Should God exert all the power of deity, who would be able to stand before Him? Who could resist Him? But God created man with a personality patterned after His own, especially in the matter of making man a free moral agent. Being such a creature man is able to resist even God and refuse to do what God wishes him to do, just as a rebellious child resists the wish of the parent, or as a friend resists the appeals of a friend.

NO CONDEMNATION

G. M., Montreal, Can.

Question: How do you explain Romans 8:1?

Answer: In the preceding chapters the apostle Paul has been dealing with the great doctrine of justification in all of its various phases. Since the believer is justified because identified with Christ, being now in Him, he is freed from the condemnation of the law, and from the law of sin and death. Having been crucified with Christ we are to walk in newness of life (6:4-6). "Not after the flesh," that is, after the old nature of the natural man, for they that are "after the flesh do mind the things of the flesh" (v. 5). Instead, we are to walk in the power and strength and purpose of the indwelling Holy Spirit.

THE FOUR GENTILE WORLD EMPIRES

H. F. B., Chicago, Ill.

Question: What Scripture proof is there for identifying the Babylonian, Medo-Persian, Greek, and Roman empires with the gold head, silver breast and arms, brass belly and thighs, and iron legs which end in feet partly iron and partly clay, of Nebuchadnezzar's image in Daniel the second chapter?

Answer: The gold head is identified for us (v. 37). The Babylonian kingdom, headed by Nebuchadnezzar, is the first kingdom. The identity of the second and third Gentile kingdoms is not clearly revealed (v. 39), but since the fourth kingdom, the iron kingdom, is to be in existence to the end, when it shall be suddenly and totally destroyed, its reasonable identity is the Roman empire (vv. 39-44). This latter identification is still more clearly revealed in chapter seven, where the fourth beast (kingdom) is still further described as to its final form (vv. 23-27). Having thus identified the first and fourth kingdoms, there still remain the second and third. Here also we may speak with reasonable assurance, for in Daniel's vision of the four beasts (chap. 7), we have kingdoms which correspond to the four parts

of the great image of Nebuchadnezzar. Since the first of these kingdoms must be the Babylonian, and the last the Roman, the second and third must be the Medo-Persian and the Greek, which intervened. This is a matter of history, but the descriptive figures in Daniel also help to identify them; for example, the second beast is a bear, strong and rapacious, with three ribs in its mouth, which some believe refer to the conquest of Babylonia, Lydia, and Egypt, although it is unnecessary here to identify the three countries. Then followed the third Gentile world-power, or Greece, the leopard with the four wings upon its back, symbolizing swiftness of conquest. The four heads refer to the later divisions of the kingdom. But the second and third kingdoms are further identified in the visions of chapter 8, the ram with the two horns representing Medo-Persia, which "pushed westward and northward and southward"; while the third beast "came from the west" and swiftly conquered the kingdom of Medo-Persia. This can be no other than Greece under Alexander the Great.

PERSONALIZING THE BIBLE

C. E. T., Zanesville, O.

Questions: (1) How do we ascertain when the Bible is speaking to us as individuals? (2) Is it conclusive evidence that a sight of duty is a call to duty? (3) Is Romans 8:16 a faith experience or a physical experience?

Answers: (1) The messages of the Bible are sometimes addressed to individuals by name, or to nations which are specified. Such messages exclude us. Again there are special messages to groups of unnamed individuals, such as Christ's commission to the church to evangelize the world, which includes us without calling us by name. Yet again God may speak to us personally through almost any portion of His Word if He so chooses. Indeed, it is quite impossible to read prayerfully any portion of the Bible without receiving personal help as the Holy Spirit applies the truth to our souls. (2) In the sense that the duty applies to you, yes. (3) Not children in a physical, but in a spiritual sense. Becoming children of God is both a faith experience and a spiritual experience.

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February 12

Jesus Pictures the Kingdom of God Mark 1:14, 15; 4:1-34

Golden Text:—Thy kingdom come, thy will be done on earth as it is in heaven.—Matthew 6:10.

I. Jesus Preaching the Gospel of the Kingdom of God (1:14, 15).

1. The Time.

After the voice of John the Baptist was stilled because of his imprisonment, Jesus took up the message.

2. What He Preached.

It was the gospel of the kingdom of God. Since gospel means good news, the good news which He preached was that Christ had come to establish His kingdom.

3. How He Preached.

He said, "Repent, for the kingdom is at hand." This meant that the King was then ready to set up His kingdom if the Jews would receive Him.

II. Jesus Pictures Four Classes of Hearers (4:1-20).

1. The Place—the Seaside (v. 1).

He was obliged to enter a boat to escape the pressure of the crowd which had gathered to hear Him. From this boat He taught many things in parables.

2. Why He Taught in Parables (vv. 9-12).

It was not until after the rulers had set their hearts against Him that he employed the parabolic method. When, in the light of His wonderful works, they turned against Him and attributed His works to the devil (3:22), He denounced them in most scathing terms and began teaching them in parables in fulfilment of Isaiah 6:10. This method of teaching conceals the truth from those who dislike it and makes it possible for those who love it to obtain its meaning.

3. The Parable of the Four Kinds of Ground (vv. 3-8, 13-20).

Observe that the seed and the sower are the same in all these instances, but the results are entirely different. The difference lies in the condition of the soil. The central purpose of this parable was to show that the results of preaching the Word of God depends upon the condition of the human heart.

(1) The wayside (vv. 4, 15).

The wayside means the track beaten down by the hoofs of animals and the feet of men. Because the soil was unbroken and uncultivated, the seed could not get beneath the surface, therefore was devoured by the fowls that came along. The great truth taught is that the heart unbroken is not fit soil for the gospel. Such a heart it does not penetrate, but lies loosely upon the surface. It is not recognized as God's means for restoring man unto Himself. The fowls which devour the seed represent the agents of Satan

(v. 15). While the heart is in this condition the Evil One snatches away the truth.

(2) The stony ground (vv. 5, 6, 16, 17).

Stony ground means stones with a thin layer of soil upon them, not stones mixed with soil. Under such conditions, the seed springs up quickly and is quickly scorched because it has not much depth. The great lesson is that hearts superficially impressed receive the Word with joy, but when affliction or persecution arises for the Word's sake, immediately they are offended. They wither away and die.

(3) The thorny ground (vv. 7, 18, 19).

In this case the ground is good but has thorns in it. It is mellow and has sufficient depth, but has not been cleaned of the thorns. Such really hear the Word, but the cares of this world, the deceitfulness of riches, and the lusts of other things entering in, choke the Word and it becomes unfruitful (v. 19). The thorny ground hearers of this age are

a. Those who are so immersed in worldliness, business and anxious care that the good seed cannot mature.

b. Those who are rich. Anxious care in business brings riches, and the effect of riches is to blind the spiritual perceptions of men and women, thereby rendering them unsuspensible to God's call to higher things in life.

c. Those who are running after the pleasures of life. All these things choke the Word. Many of the enjoyments of the world may be innocent in themselves, but they attract so much attention and consume so much energy and time that Bible reading, prayer and meditation are crowded out.

4. The Good Ground (vv. 8, 20).

This ground differs from all the rest. It is soft and mellow, deep and moist, therefore it is capable of bringing forth fruit of varying degrees. In order for full fruitage, the heart must be kept free from worldliness, riches and pleasures.

III. Jesus Pictures the Growth of the Kingdom (4:21-34).

1. The Parable of the Candle (vv. 21-25).

The bushel stands for the cares and material things of life, and the bed for ease and comfort. The teaching then is that the Word of God should so permeate our being that in our business and social life we may have a testimony for Christ.

2. The Parable of the Growing Grain (vv. 26-29).

(1) The attitude of mind of the gospel preacher (vv. 26, 27).

He should with the utmost fidelity cast seed into the ground, preach the Word, and leave results to God. The spiritual processes of God's Word in the soul of man are shrouded in the deepest mystery.

The minister can sleep and arise night and day confident that the Almighty will take care of the results.

(2) The processes of the spiritual life are gradual (v. 28). It is first the blade, then the ear, after that the full corn in the ear. Maturity of Christian character is not to be expected at once.

(3) The consummation of the spiritual process (v. 29).

Despite the difficulty under which sowing is done, we can be assured of a harvest time. The sickle is thrust in when the grain is ripe.

3. The Parable of the Mustard Seed (vv. 30-34).

(1) The unimportant beginning (v. 31).

It begins as the least of all seeds and becomes the greatest among herbs.

(2) Its vigorous growth (v. 32).

The greatest power on earth today is that which had its inception in the preaching of the gospel.

(3) Its lodging capacity (v. 32).

The birds which lodge in the branches do not represent the children of men who find safety and salvation in the church, but the children of the Evil One who find protection and food in that which was inaugurated by Jesus Christ. Discerning eyes can behold these fowls everywhere lodging in the tree which God has caused to grow up.

February 19

Two Miracles of Power Mark 4:35-5:20

Golden Text:—What manner of man is this that even the wind and the sea obey him?—Mark 4:41.

Jesus was a great teacher as shown in the parables of the growing grain, mustard seed, etc., but He was also a wonder worker; therefore immediately following the record of His teaching in parables, deeds are presented which show Him to be the Mighty One, the master of the forces of nature, demons, disease and death.

I. Jesus Calms the Sea (vv. 35-41).

1. Crossing the Sea (vv. 35, 36).

Weary with the teaching of the day, He proposed that they take a ship to the other side of the sea, doubtless to escape the crush of the multitude. There were with Him other little ships.

2. Overtaken by a Storm (v. 37).

Because of the location of the Sea of Galilee, some six hundred feet below sea level, the air above it becomes very hot. When sufficiently heated it arises, and the cold air rushes in from the land, accounting for the sudden, violent storms which sweep down upon it. Even though Jesus was in the boat with the disciples they were overtaken by a storm. It is not God's will that we should escape the storms, but those who have Christ on their boat are safe because the boat which has Jesus Christ on it cannot go down.

3. Jesus Asleep in the Storm-Tossed Boat (v. 38).

In the midst of the turbulent elements He was resting in sleep. The day had been a very strenuous one and He was weary. He who made the sea could well lie down and sleep though the storm

violently raged. The humblest Christian who has committed his life to the will of God should be able to sleep peacefully in the midst of any disturbance.

4. The Terrified Disciples (v. 38).

In their minds nothing but disaster and death awaited them. They were not only terrified, but they chided Jesus for sleeping while they were in such great danger. It is indeed unbecoming for us to imagine that Christ does not care for us since His death on the cross proves His concern for us.

5. Christ's Rebuke (vv. 39, 40).

(1) The wind (v. 39).

This showed the Lord's mighty power to control the forces of nature. The ceasing of the wind demonstrated the fact that the elements of nature were subject to Him.

(2) The disciples (v. 40).

He rebuked them for their lack of faith. He showed that they were looking upon their circumstances instead of upon their Lord.

6. The Effect upon the Disciples (v. 41).

They were filled with great fear. A little while ago they were afraid in the face of the storm; now they are afraid in the presence of the Lord.

II. Jesus Heals the Gadarene Demoniac (5:1-20).

Having calmed the storm-tossed sea, He proceeds to calm the storm-tossed soul. After the stilling of the tempest, Jesus crossed to the other side of the sea into heathen territory.

1. Met by a Demon-Possessed Man (vv. 1-6).

This man was in a desperate condition. He was so fierce that no one could safely pass that way. He wore no clothes (Luke 8:27). No chains were strong enough to hold him and no one was able to tame him. In the night-time his hideous cries could be heard while he vented his rage by cutting himself with stones. Many today are demon-possessed. Much of the insanity of the age is traceable to this cause. As the coming of the Lord draweth nigh these things will increase (1 Tim. 4:1). However, no demon can enter a man without his consent. While the human will remains unbroken, he is immune from the attack of the Devil.

2. What the Demons Knew about Christ (vv. 7-9).

They knew that He was the Son of God and that He had come to destroy the Devil and his works. Among the demons there is no doubt as to the deity of Christ and the judgment to come, though we have many theologians and preachers who say they do not believe it. The Devil blinds their eyes so they cannot understand (2 Cor. 4:4). He knows that this is the most effective way to hinder the Lord's work.

3. Christ's Power to Deliver from the Devil (vv. 10-13).

He cast out the demons from the man (v. 8). The demons quail before Christ, not daring to dispute His power, and they begged to be permitted to enter the swine (rather a fit place for them to dwell). As soon as the Lord issued the permit, they hastened away to hurl the swine to destruction.

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4. The Effect upon the People of the City (vv. 14-17).

The keepers of the swine fled to the city and made report of what had occurred. This miracle brought the people out, but when they realized the loss of their hogs they besought Him to leave their coasts. They cared more for their hogs than for Christ and the cure of this man. These Gadarenes have many successors today.

5. The Man Who Was Healed Sent Home to Testify (vv. 18-20).

No doubt it would have been safe and pleasant to abide with Jesus, but his friends needed his testimony. The best witness for Christ is one who has been saved by Him. The best place to begin that testimony is at home where one is known best.

February 26

Other Mighty Works of Jesus
Mark 5:21-24; 35-43

Golden Text: Thy faith has made thee whole.—Mark 5:34.

Jesus had just returned from the country of the Gadarenes where He had healed the man with an unclean spirit. In the last lesson Christ's power over the forces of nature and demons was exhibited; in this, His power over disease and death is shown, which is a fitting climax. The accounts of the raising of the damsel and the healing of the woman are so interwoven as almost to constitute one narrative. But since the persons are diverse and places separate, and the one an interruption of the other, they should be treated separately.

1. Jairus' Daughter Raised from the Dead (vv. 22-24, 35-43).

1. Jairus' Urgent Mission (vv. 22, 23). His only daughter (Luke 8:42), perhaps his only child, lay dying. In this time of utter helplessness he came to Jesus for he had faith in His ability to raise her up. In the providence of God, sorrow, sickness and death are often used to bring needy men and women into contact with Jesus. He showed the proper attitude toward Jesus, "he fell at his feet" (v. 22). Frequently men and women will not go to Jesus for themselves, but will pray to Him for loved ones.

2. Jesus Goes with Jairus (v. 24). Jairus believed that if Jesus would lay His hand upon his daughter she would live. Such faith always gets a response from Jesus. No blessing can come to the one who is destitute of faith.

3. News of His Daughter's Death (v. 35).

This is a most startling message. No doubt Jairus' patience was greatly tested because Christ tarried to speak to and heal the woman who had been so grievously afflicted. The messenger who brought the news of her death suggested that Jesus should be excused from going further as it was now too late.

4. Jairus' Faith Strengthened (v. 36).

As soon as Jesus heard the words spoken concerning the death of this girl he said to the father, "Be not afraid, only believe." Only the Son of God could thus speak. This is His message still to every distressed soul.



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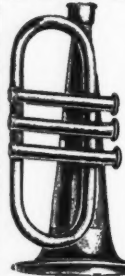
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5. The Mourners Rebuked (vv. 37-39). He now dismissed the crowd and allowed only three of his disciples and the parents of the damsel to enter this chamber of death with Him. A tumultuous wailing showed the despair of the friends. In connection with this death wail the Lord was ridiculed when He declared that the girl could be awakened from her sleep of death.

6. Jairus' Faith Rewarded (vv. 41-43). He took the damsel by the hand and issued the command for her to arise. The expression "Talitha cumi" in the Aramaic seems to be freely expressed, "Wake up, little girl." She straightway arose and walked and partook of food. Her walking was the proof of the reality of the miracle. There seemed to be none of the weakness which usually followed a severe sickness. Jesus charged them to keep silent concerning this miracle as premature notoriety might interfere with His work.

II. The Woman with an Issue of Blood Healed (vv. 25-34).

1. Her Helpless Condition (vv. 25, 26; cf. Luke 8:43). She had been a great sufferer for twelve long years. In addition to the physical suffering her malady involved ceremonial uncleanness which perhaps was as hard to bear as the physical suffering.

2. Her Faith (vv. 27, 28). She possessed a real and earnest faith. She may have come a considerable distance, having heard of the fame of Jesus. For a poor emaciated woman after twelve years of suffering to press her way through a thronging multitude shows that she possessed a determined purpose. The test of the actuality and quality of one's faith is the activity which characterizes the life. Her faith was so strong that she believed that contact with the Master's garments would secure the needed help. Though her faith was strong, it was imperfect. She only knew Him as a wonder worker, but through this experience she came to know Him as a compassionate Saviour.

3. Her Healing (vv. 29-32). As soon as she touched the hem of His garment she experienced in her body His healing power. Jesus Himself was conscious of the outgoing of virtue from Himself, therefore inquired, "Who touched me?" to which the disciples replied with amazement, "Thou seest the multitude thronging thee and sayest thou, Who touched me?"

4. Her Confession (v. 33; cf. Luke 8:47). She thought secretly to get the blessing of healing, but Jesus perceived that virtue had gone out from Him and had her make a public confession. It was for her good that he had her make this confession, for faith in Christ unconfessed will naturally weaken.

5. Jesus' Words of Encouragement (v. 34). With the communication of His healing virtue, He spoke most gracious and comforting words to this poor woman. He told her that it was her faith, not her touch that had saved her. Faith does not need to face dangers and to exhaust itself in active endeavor in order to gain Christ's blessing. All that is required is a trust-

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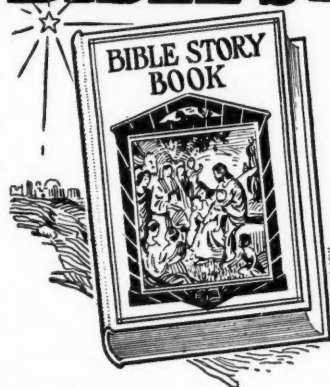


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ing prayer. She attained the blessing immediately. Not only did she gain the blessing, but had the distinction of being the only woman on record as ever having been addressed as "Daughter," which shows His spirit of tenderness to those who come to Him with their needs.

March 4

Jesus and the Twelve
Mark 3:13-19; 6:7-13

Golden Text:—Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

I. The Twelve Ordained (3:13-19).

Jesus, knowing that His earthly career

would be cut short, made provision for the carrying forward of His work after He was gone by calling and ordaining the twelve. Before doing this, He spent a whole night in prayer (Luke 6:12). The burden of His prayer is indicated by what He immediately did. From among His disciples He chose twelve, whom He ordained for a two-fold purpose:

1. "That They Might Be with Him" (v. 14).

Fellowship with the Lord is not only the highest privilege of a disciple, but the indispensable qualification for witnessing for Him. Personal association with Jesus Christ—the interaction of personalities—the impact of His personality upon ours, is the essential preparation for Christian service.

2. "That He Might Send Them Forth to Preach" (vv. 14, 15).

To proclaim the good news of salvation to the lost world was the supreme mission of the disciples. Their credentials for this mission was the endowment of the power of the Spirit, "to heal sickness and to cast out devils" (v. 15). Concerning those who were to be Christ's messengers observe:

(1) That twelve were ordained (v. 14).

This was the beginning of the process by which the triune God was to make known His grace to the whole world, therefore He sends forth the number of men corresponding to that purpose. The number twelve is the product of the heavenly three and the earthly four, indicating the purpose of the triune God to reveal Himself to the four quarters of the world.

(2) Their characteristics.

(a) Men of average ability. They were not from schools and colleges, yet men of mental capacity and efficiency. This has been the history of the Christian church. Not many noble, not many wise after the flesh are called (1 Cor. 1:26).
(b) Middle ranks of society. They were not chosen from among the rich, neither were they paupers. The most efficient workers are those who are able to sympathize with the common people.

(c) Diverse temperamental gifts. They were so grouped as to have impulse and leadership. Reflection and questioning went together, and among them were found men of practical business ability.

II. The Twelve Sent Forth (6:7-13).

Two urgent considerations pressed upon Him—the increasing number of eager hearers and the fact that His career would soon end.

1. They Were Sent Forth in Pairs (v. 7).

Two reasons may be assigned for this.
(1) A cheering and comforting companionship for the workers.

(2) Confirmation of testimony.

In the mouth of two or three witnesses every word shall be established. People would more likely believe that was verified by two.

2. Supernatural Authentication of Their Mission (v. 7).

He gave them power over unclean spirits. He endued them with power to work miracles in order to demonstrate their divine commission.

3. Their Maintenance (vv. 8, 9).

They were to depend wholly for their

support upon the Lord who sent them. Having received the message and the power gratuitously, they were to give them out in the same way (Matt. 10:9). The laborer is worthy of his hire, but he should depend upon the Lord to move His people to supply His needs.

4. Contentment with Hospitality (v. 10).

According to Matthew 10:11, inquiry was to be made upon entering a city as to a reputable place to stay. Upon being directed to such a place the missionary was to rest content.

5. The Responsibilities of the Hearers (v. 11).

Judgment was to be pronounced against those who rejected their message. Their doom would be more hopeless than that of Sodom and Gomorrah.

6. Their Message and Work (vv. 12, 13).

They went out and preached that men should repent. Matthew adds, "The kingdom of heaven is at hand" (Matt. 10:7). This means that the kingdom promised to Israel was at hand, that the Messiah was present and ready to set up His kingdom. In confirmation of this message they cast out many demons and anointed with oil many that were sick, and healed them.

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Matthew 20:28

1. The Person. "The Son of Man."
2. The Prerogative. "Came."
3. The Purpose. "To give his life a ransom."
4. The People. "Many"—"all."

—William H. Robins.

"ONE ANOTHER"

1. Love one another (John 13:34).
2. Forgiving one another (Eph. 4:32).
3. Kind one to another (Eph. 4:32).
4. Forbearing one another (Col. 3:13).
5. Pray one for another (Jas. 5:16).
6. Affectioned one to another (Rom. 12:10).
7. Preferring one another (Rom. 12:10).
8. Salute one another (Rom. 16:16).
9. Lie not one to another (Col. 3:9).
10. Hating one another (Titus 3:3).
11. Considering one another (Heb. 10:24).
12. Provoking one another (Gal. 5:26).

—J. T. S., in *The Witness*.

SOME FIRST THINGS OF THE BIBLE

1. "First of all" (1 Cor. 15:1-4).
"Christ died for our sins according to the scriptures."
2. "Seek ye first the kingdom of God and his righteousness" (Matt. 6:33).
3. First commandment (Matt. 22:37-38).
4. First resurrection (1 Thess. 4:13-16; Rev. 20:5-6).
"The dead in Christ shall rise first."
5. First commandment with promise (Exod. 20:12).
6. First, give yourself (2 Cor. 8:5).
7. First consideration (2 Cor. 8:12).
A willing mind.
8. "He first loved us" (1 John 4:19).

—L. B. Haines.

THE KING IN HIS BEAUTY

Psalms 45:2-6

1. The King in the Beauty of His Matchless Person. "Thou art fairer than the children of men," doubly beautiful (v. 2a).
2. The King in the Beauty of His Gracious Presence. "Grace is poured into thy lips" (v. 2b).
3. The King in the Beauty of His Glorious Power (vv. 2-6).
(1) "Therefore God hath blessed thee forever."
His work finished.
(2) "Gird thy sword upon thy thigh."
His victory assured.
(3) "Thy throne, O God, is forever and ever," etc.
His power manifested.

—William H. Robins.

"YOUR LORD AND MASTER"

Lord—Adonai—Master, Owner. "Ye call me Master and Lord: and ye say well; for so I am (John 13:13).

1. "Ye are not your own; ye are bought with a price" (1 Cor. 6:19, 20).
2. "Ye serve the Lord Christ" (Col. 3:24).
"Whose I am and whom I serve" (Acts 37:23).

—E. A. H.

ABUNDANTLY SATISFIED

Psalms 36:8

Some of the provisions of His house:
Abundant mercy for every sinner (v. 5).
His far-reaching faithfulness for the saint (v. 5).
His righteousness like a mountain high (v. 6).
His judgment as an ocean deep (v. 6).
His watchful care a theme of praise (v. 7).
His loving-kindness ever true (v. 7).
His sheltering wing a refuge near (v. 7).
—H. R. F., in *The Witness*.

THE PATHWAY OF BLESSING

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.—2 Chron. 7:14.

I. Introduction.

1. The Historic Setting (vv. 11, 12).
At the dedication of Solomon's Temple.
2. Potential Punishment (v. 13).
a. The recipients ("My people").
b. The result of sin (6:26).

II. Conditions of Blessing.

1. Humility.
2. Prayer.
3. Seeking after God.
4. Repentance.

III. God's Gracious Response.

1. It is immediate ("then").
2. It is sure ("I will").
3. It is all comprehensive:
a. It brings heaven near—"I will hear."
b. It brings forgiveness—"I will forgive their sin."
c. It brings material blessing—"I will heal their land."

—Leslie J. W. Brown.

"SEARCH ME!"

We should all condemn sin, as God condemns it, the moment we see it. It is in ourselves, though sometimes it is hid from us. It may be some hidden sin that keeps God from using us more. Let us be honest with God. Let David's prayer be ours: "Search me, O God"—not my neighbor, nor other people, but "Search me!"
—D. L. Moody.

HEARING, BELIEVING, HAVING

He that heareth my word, and believeth on him that sent me, hath everlasting life.—John 5:24.

1. The Hearing Ear—"Heareth my word."
2. The Assenting Will—"Believeth on me."
3. The Glorified Life—"Hath everlasting life."

—H. G. Hamilton.

FOUR GREAT JOYS

1. Joy of Salvation (Ps. 51:12).
(When I was saved).
2. Great Joy (Acts 8:8; Luke 15:7).
(When I saw others saved).
3. Greater Joy (3 John 4).
(When I saw the saved walking in the truth).
4. Greatest Joy (1 Thess. 2:19, 20; 2 Cor. 4:14).
(When I see the saved in the presence of Jesus at His coming).

—L. J. Derk.

DAVID AND GOLIATH

A Short Study of Contrasts in I Samuel 17

I. The Measure of the Men.

1. Goliath was about 9 ft. tall; David about 5 ft. 6 in. (v. 4).
2. Goliath was a giant; David was a mere stripling (vv. 33, 56).
3. Goliath was a man of years; David a ruddy youth (v. 42).
4. Goliath was a trained warrior; David a shepherd boy (vv. 33-37).

II. The Morale of the Men.

1. Goliath was conscious of great strength; David, of God's presence (vv. 37, 45).
2. Goliath was utterly fearless; David was full of faith (vv. 44, 47).
3. Goliath was wicked; David was a righteous man, who feared Jehovah (vv. 43, 45).
4. Goliath had mere physical courage; David's courage came from a high sense of honor and duty (vv. 36, 37).
5. Goliath depended upon physical force; David used his head (vv. 48-51).

III. The Method of the Men.

1. The giant had armor; David had none (vv. 5, 39).
2. The giant carried a sword, spear and shield; David a sling and stones (vv. 40, 45).
3. The giant spoke words of high disdain; David's words pierced like an arrow (vv. 44, 46).
4. The giant despised the method of his foe; David despised his foe (vv. 43, 47).
5. The giant depended upon brute strength; David relied upon expert skill (vv. 48, 49).

—G. B. M. Clouser, in *S. S. Illustrator*.

The Readers of this Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

EVERY ONE OF YOU

1. Individual Appeal—"Hearken unto me every one of you" (Mark 7:14).
2. Individual Reward—"I will give unto every one of you according to your works" (Rev. 2:23).
3. Individual Preservation—"Ye that did cleave unto the Lord your God are alive every one of you" (Deut. 4:4).
4. Individual Invitation—"Ho, everyone that thirsteth, come" (Isa. 55:1).
5. Individual Admonition—"Let every one that nameth the name of the Lord depart from iniquity" (2 Tim. 2:19).
6. Individual Gathering—"Ye shall be gathered one by one" (Isa. 27:12).
7. Individual Intercession—"The good Lord pardon every one" (2 Chron. 30:18).

—E. A. H., in *The Witness*.

AN INVITATION TO COMMUNION CHRIST CHURCH (PRESBYTERIAN) CHICAGO

November 30, 1927.

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Only one of the Twelve was absent from that first communion service; all the loyal disciples were present.

In the spirit of loyalty will you not accept your Lord's invitation to this sacrament on this next Sabbath?

It is a service very sacred to Him. May it also be very sacred to you.

Fraternally yours,
H. RAY BERGER,
For the Session.

The highest bidder for the crown of glory is the lowliest wearer of the cross of self-denial.—A. J. Gordon.

PRÉPARATION OF THE HEART

"Render your heart, and not your garments."—Joel 2:13.

1. *Garment-rendering* and other outward signs of religious emotion, are *easily manifested* and are *frequently hypocritical*; but to feel true repentance is far more difficult, and consequently far less common. Men will attend to the most multiplied and minute ceremonial regulations—for such things are *pleasing to the flesh*—but true religion is too humbling, too heart-searching, too thorough for the tastes of carnal men; they prefer something more ostentatious, flimsy, and worldly. Outward observances are *temporarily comfortable*; eye and ear are pleased; self-conceit is fed, and self-righteousness is puffed up. But they are *ultimately delusive*, for in the article of death, and at the day of judgment, the soul needs something more substantial than ceremonies and rituals to lean upon. Apart from vital godliness all religion is *utterly vain*; offered without a sincere heart, every form of worship is a solemn sham and an impudent mockery of the majesty of heaven.

2. *Heart-rendering* is *divinely wrought* and *solemnly felt*. It is a secret grief which is *personally experienced*, not in mere form, but as a deep, soul-moving work of the Holy Spirit upon the inmost heart of each believer. It is not a matter to be merely talked of and believed in, but keenly and sensitively felt in every living child of the living God. It is *powerfully humiliating*, and *completely sin-purging*; but then it is *sweetly preparative* for those gracious consolations which proud, unhumiliated spirits are unable to receive; and it is *distinctly discriminating*, for it belongs to the elect of God, and to them alone.

The text commands us to rend our hearts, but they are naturally hard as marble. How, then, can this be done? We must take them to Calvary; a dying Saviour's voice rent the rocks once, and it is as powerful now.—C. H. Spurgeon.

A FABLE

Two pious sisters, Desire and Prayer, one day visited a certain person by the name of Pocket.

This man was a member of a large and influential family of Pockets; some of whom were of a most generous disposition, free in giving and liberal in every good cause that sought support; whilst some others were remarkable for their narrowness of mind, and therefore indisposed towards any charity, however worthy, that asked for aid.

After a little conversation on general subjects, Prayer remarked on the interest she took in the state of the poor heathen, whom she said were "perishing for lack of knowledge."

"Oh, that they may be saved!" breathed Desire.

"Amen," said Pocket.

"I am longing for the day when the knowledge of our Lord shall cover the earth as the waters cover the sea" (Hab. 2:14; Isa. 9:9), said Desire, with much fervency.

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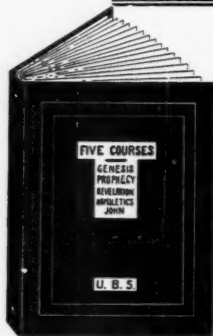
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"Amen," said Pocket.
"And, seeing such a glorious time will come, I feel encouraged to ask the King so to order events as to open the way in that direction," remarked Prayer.
"Amen," said Pocket.
"I have begged the King to hear our daily petition, 'Thy kingdom come'" (Matt. 9:10), said Prayer.
"Amen," said Pocket.
"It is promised that through the gospel, the Lord Jesus Christ shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Ps. 72:8), observed Desire.
"Amen," said Pocket.
"How is it to be brought to pass?" asked Prayer, to which Desire replied: "By the blessing of God on the united efforts of the church, and the outpouring of the Holy Spirit. Oh, that the day were come!"
"Amen," said Pocket.
"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," said Desire, in the words of promise and prayer (Ps. 2:8).
"Amen," said Pocket.
"God alone can effect this mercy," said Desire; "and that he may bless His Word preached to the perishing, in order that they may be saved, we must send them men after God's own heart."
"Amen," said Pocket.
"And these good servants of the Lord must be sustained in their great work," observed Desire.
"Amen," said Pocket.
"They are men subject to human infirmities who require houses; who hunger and thirst, and need food and raiment, and I trust hearts and liberal friends will be found to administer according to their wants, knowing the laborer is worthy of his hire."
"Amen," said Pocket.
"We are today making calls on the benevolent to aid in this glorious work of the world's evangelization," remarked Desire and Prayer.
"Amen," said Pocket.
"We have therefore come to you to ask your contribution for the spread of the gospel, the salvation of the lost, and the glory of the Redeemer," said Desire.
"Amen," said Pocket.
"What amount shall we say for you, sir?" asked Desire.
No answer from Pocket.
"You said 'Amen' just now to all our matters of petition," remarked Desire and Prayer together. "The best proof of your love to the cause is in cheerfully assisting its support, and giving as the Lord in His mercy has prospered you."
"Cannot afford it, really," at last Pocket answered, very anxious to get rid of his visitors.
"Then, after all, you wish us to understand that you leave the Lord's cause to the support of others, and to excuse yourself?" said Desire.
"Amen," said Pocket.—*The Woman's Journal*.

God holds us responsible not for what we have, but for what we might have; not for what we are, but for what we might be.—Mark Guy Pearse.

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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the second day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

C. W. Harris, musical director, recently assisted John T. Norman in an evangelistic meeting in Winamac, Ind. A children's choir of seventy-five voices was a special feature of the meetings. The Lord richly blessed the work in Winamac, and many souls were saved.

P. H. Kadey, cartoonist-evangelist, was scheduled to begin the new year with a return engagement to Springwells Avenue Baptist Church, Detroit, Mich. Mr. and Mrs. George Preston, of Benton Harbor, Mich., assisted Mr. Kadey in this meeting.

Peter H. McCarthy, superintendent of the Morning Star Mission, Joliet, Ill., makes the following report for the month of December 1927: Conversions, 66; beds provided for 651; free meals, 1,781; clothing given to 274 persons, and relief to seven families; Testaments and Gospels distributed, 170. The sheriff and police of Joliet turned 8 people on probation over to the workers of the mission.

The Neighbour-McKee party closed a splendid tabernacle campaign in Elkhart, Ind., on January 8. The tabernacle seated three thousand people and large crowds attended in spite of the holidays. Many found Christ as their Saviour, and many who had wandered away from the Lord were reclaimed. Mr. McKee had a chorus of 150 voices and the music was a great attraction.

Beginning February 19, Mr. McKee and Dr. Philpott, pastor of the Moody Memorial Church, will conduct a city wide meeting in Tacoma, Wash. Every Protestant church will unite as well as a Christian business men's club of over 200 members. The meetings are to be held in a building seating over 6,000 and a chorus of over 600 voices will furnish the music under the leadership of Mr. McKee, with Mrs. McKee at the piano.

Harry Vom Bruch began the new year's work at Shamokin, Pa., where he was assisted by Mr. and Mrs. Harry Clarke. Mrs. Clarke was in charge of the junior evangelistic department, and Mr. Clarke the singing. Mr. Vom Bruch recently closed a revival meeting in West Palm Beach, Fla., where he held a campaign with the Christian Missionary Alliance.

Dr. and Mrs. H. P. Dunlop report excellent results of their work in the Ozarks of Missouri. It was a season of great revival and many came to the altar where they "prayed through and came up a-shouting." Dr. and Mrs. Dunlop went to Joy, Ill., for meetings during the first two weeks of January.

The Karl F. Wittman Evangelistic Party is in the midst of a union tabernacle campaign in Tallahassee, Fla. All the ministers of the city are co-operating, and the Lord is blessing their efforts in a marked way.

Ernest G. Crabill and party recently closed a successful evangelistic campaign in Schenectady, N. Y., after which they went to the Calvary Baptist Church, Charleston, W. Va., for meetings during January.

Rev. and Mrs. Kindig, singing evangelists of Mattoon, Ill., have held successful meetings in Virden, Ill., Springfield, O., Amsterdam, N. Y., and Paris, Ill., this season. In January they were in Taylorville, Ill., and will be in Jacksonville, Ill., for meetings during February.

L. J. Derk conducted a series of meetings in the United Evangelical church at Hazelton, Pa., in December. More than forty accepted the Lord as their Saviour. From Hazelton Mr. Derk went to Herndon, Pa., where he directed a revival in Zartman's Church. God richly blessed in the salvation of souls.

Hains-Piper, gospel broadcasters, conducted a city-wide campaign in the First Methodist Church, of Verona, N. J., in December. Scores accepted Christ as their Saviour. The Hains-Piper Party continued their labors in the metropolitan area where the teeming millions have a deep-seated longing for Christ in spite of their hardened environment. The party opened a union effort in Milford, N. J., in January, and then went to Philmont, N. Y., for February. The sermons in music and the spoken word continue to draw hungry hearts to the meetings.

A. Reilly Copeland and Thomas R. Nash, pastors of Waco, Tex., recently did the preaching in a great five nights revival at Eastham, Tex., State Farm Camps No. 1 and No. 2. There were over 60 conversions, 59 of whom joined the Tabernacle Baptist Church, Waco. They were ably assisted by Rev. A. A. Davis of the trustees from Williamson County. Captain D. C. Burkes invited the preachers to make it a semi-annual affair. Dr. Copeland has been invited to preach to the prisoners on the Ferguson Farm. He believes evangelism among the prison system is the greatest asset to the state of Texas and the nation.

Dr. Samuel B. Goff, of Philadelphia, Pa., is conducting a union campaign of combination evangelism in which personal work in home visitation is combined with the evangelistic meetings. The three towns of Randolph, South Gardiner, and Gardiner, Me., are co-operating, and six churches have united in the combination method of soul-winning. Dr. Goff addressed the Ministerial Union of Augusta, Me., on Combination Evangelism, Monday, January 2. On January 29, he began a campaign on combination evangelism at Long Branch, N. J., in which a number of nearby towns and churches co-operated.

Wm. S. Dixon, who recently completed a series of meetings in the state of Missouri, was called to San Marcos, Tex., by Rev. R. L. Powell, pastor of the First Baptist Church, to assist him in a revival campaign. Every morning Mr. Dixon spoke in the chapel of the San Marcos Baptist Academy, then preached and sang every night for two and a half weeks in the large tabernacle where the campaign was held. He also spoke before the Rotary Club, the Kiwanis Club, the Parent Teachers Association, the State Teachers College of fifteen hundred students, and the high school. Thirty-two services were conducted during one week, including preaching to the Negro Baptist Church at nine o'clock one night. The Holy Spirit gave deep conviction, and a fine number came to confess Christ. The church was greatly strengthened.

Dr. and Mrs. Milton S. Rees, of Rochester, N. Y., have just closed an unusual campaign in the Methodist Episcopal church, Carbondale, Pa., with splendid preparation in cottage meetings, and direct gospel preaching. The services from the very beginning have been phenomenal in attendance. Almost thirty prayer groups, organized at the beginning, have met for prayer and consultation daily, each group having a separate prayer list. During the day they have diligently been calling upon those for whom they prayed in the groups. Special mass meetings for men and women were held with large attendance and splendid results. There have been many definite decisions among all classes, and a large number of new dedications. A Laymen's League was organized, composed of a group of outstanding Christian men, to extend the interest into the villages and country churches. Mr. Rees says, "The campaign in every detail emphasizes with unusual force that the days of public evangelism are still in vogue, and abundantly blessed of God, who answers prayer."

Gipsy Smith, who has been graciously used of God as an evangelist for more than fifty years, addressing huge crowds on six continents, conducted a campaign in the Moody Memorial Church, Chicago, December 4 to 18, which was fraught with great blessing. Mr. Smith is unusually gifted as a preacher and soul-winner; and as a soloist, his voice is pleasing and powerful. Mr. and Mrs. E. Edwin Young, pianist and secretary, were with him, and the pastor of the church, Rev. P. W. Philpott, D. D., with his assistants, gave full support. The chorus choir of two hundred voices was under the direction of Mr. T. J. Bittikofer and Mr. W. Earl Robinson of the Moody Bible Institute. The building, seating 4,040 persons, was packed nearly every evening, and on the Sunday night, with the aid of amplifiers in other halls, as many as 7,000 heard the Gipsy at one time. During this campaign of sweet, sane, scriptural evangelism, 453 persons were dealt with in the inquiry room. Of this number, 203 professed conversion, 86 were restored to fellowship, and 164 consecrated their lives to the Lord. All the expenses in connection with the meetings were fully met several days before the conclusion of the series, so that both financially and spiritually this series of services were a complete success. Several of the

Moody Bible Institute Monthly

addresses were broadcast over W-M-B-I radio broadcasting station.

EXTENSION DEPARTMENT NOTES

Dr. James M. Gray spent the early part of January on the Pacific Coast, where he participated in the Bible conferences held at Pasadena and Glendale. Dr. Cortland Myers also spoke under the auspices of the Institute in these various conferences.

Dr. J. E. Conant closed a remarkable revival campaign at Manly, Ia., before the holidays. He is now engaged with the First Presbyterian Church, Miami, Fla., in a similar meeting.

Dr. William P. White is engaged in a series of Bible conferences in California. Pasadena, Hollywood, Glendale, Redondo Beach have been among the places where Bible conferences have been recently held.

The Sheriff-Robinson Evangelistic Party are in the midst of a tent evangelistic campaign at Jacksonville, Fla., with every promise of gracious results.

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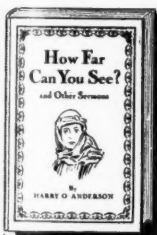
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Mr. C. E. Putnam is in the midst of Bible conference work in Florida. His first engagement following the holidays was at Tampa.

Miss Elinor Stafford Millar sailed for Australia, where she will visit her family, located at Sydney. Miss Millar expects to return to this country in time for the fall Bible conferences under the auspices of the Institute.

Evangelist Oscar Lowry, assisted by Mr. E. R. Farrar, as musical director, and Mr. Fred Jacobsen, as pianist and secretary, opens a city-wide evangelistic tabernacle campaign in Aberdeen, Wash. All the churches of the city are uniting in this movement, and every evidence points to a sweeping revival.

Evangelist Elmer M. Moser is conducting a revival campaign with the Knox Presbyterian Church, in Spokane, Wash.

Mr. and Mrs. Loren G. Jones filled an engagement at Fostoria, O. They were associated with Dr. Ostrom in the First Baptist Church, of Jacksonville, Fla. They will be engaged in February at Windber, Pa., where they will have charge of the music in a city-wide evangelistic campaign.

Mr. H. A. Ironside has been engaged by the Extension Department for a Bible conference in Jacksonville, Fla., with four churches co-operating in the conference.

Rev. John C. Page conducted a Bible conference in Miami, Fla., with the Calvary Baptist Church, the First Christian Church of Coral Gables co-operating. Sessions were held simultaneously and Dr. Henry Ostrom was the other speaker.

FUTURE ENGAGEMENTS

Hugh P. Andrews—Jan. 24-Feb. 12, Nappanee, Ind.

The Bonney Workers—Jan. 16-Feb. 5, Pittsburgh, Pa.; Feb. 6-9, New Brighton, Pa.

"The Singing Brooks"—Jan. 16-29, Fort Dodge, Ia.; Jan. 30-Feb. 10, Rippey, Ia.; Feb. 12-Mar. 4, Boone, Ia.; Mar. 5-18, Humeston, Ia.; Mar. 19-April 1, Rockwell City, Ia.; Apr. 2-15, Prairie City, Ia.

J. E. Conant—Jan. 15-Feb. 12, Miami, Fla.; Feb. 19-Mar. 18, St. Cloud, Fla.

Carolyn A. Hosford—Jan. 22-Feb. 5, Peterson, N. J.; Feb. 12-26, New York City; March-April, Tennessee and Mississippi.

Paul Hutchens—January, Denver, Colo.
Mr. and Mrs. Loren G. Jones—Jan. 22-Feb. 5, Jacksonville, Fla.

P. H. Kadey—January, Detroit, Mich.; February, Saline, Mich.

L. James Kindig—February-March, Jacksonville and Mattoon, Ill.

Homer Stanley Morgan—January, New Boston and Fostoria, O.

R. E. Neighbour—January, New Castle, Pa.; February, St. Petersburg, Fla.; March, Tampa, Fla.; April, Washington, D. C.

The Nyburs—Jan. 22-Feb. 5, Alma, Mich.; Feb. 12-26, Weelsville, O.; Mar. 25-Apr. 8, Grand Rapids, Mich.; May 6-27, Sherrodsville, O.

Henry Ostrom—Jan. 22-Feb. 5, Jacksonville, Fla.; Feb. 12-19, St. Petersburg, Fla.

Sara C. Palmer—Jan. 1-29, Linden, Mich.

J. C. Page—Jan. 22-29, Orlando, Fla., Feb. 5-12, Tampa, Fla.

Theodore A. Piper—January, Milford, N. J.; February, Philmont, N. Y.

Sheriff-Robinson Party—Jan. 8-Feb. 5, Jacksonville, Fla.

Charles Cullen Smith—January, Savannah, N. Y.

Gipsy Smith, Jr.—Jan. 8-22, Greeneboro, N. C.; Jan. 29-Feb. 12, Lancaster, Pa.; Feb. 19-Mar. 4, Waco, Tex.; Apr. 15-May 6, Concord, N. C.; May 13-June 3, Dyersburg, Tenn.

The Vinaroffs—Jan. 1-22, Hagerstown, Md.; Jan. 23-Feb. 12, York, Pa.; Feb. 12-Mar. 4, New Cumberland, Pa.; Mar. 5-25, Carlisle, Pa.; Mar. 26-Apr. 16, Huntington, W. Va.

Von Bruch Party—February, Chicago; March, Indianapolis, Ind.

Edward P. White—Jan. 21-Feb. 4, Bobo, Ind.; Feb. 4-18, Mt. Hope, Ind.; Feb. 12, Fort Wayne, Ind.

E. L. Wolslagel—Jan. 8-29, Martinsburg, W. Va.; Feb. 1-19, Bellevue, O.



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Book Notices

Any book favorably mentioned below may be secured from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago

Scripture Teaching Games, by Rev. Richard W. Lewis, D.D.

Of great interest to young people, and holding real possibilities for their advantage in a knowledge of Scripture and contact with moral precepts, are the several games skilfully devised by this widely known author, evangelist, Bible teacher, and friend of youth. "Spell It," "Topic Bible Cards," "Double Duty Dominoes," and several other fine games are manufactured by the students of the John Brown College.

National Good Games Company, Siloam Springs, Ark. W. M. R.

Worshipful Services, by Leslie Lawrence.

These opening and closing exercises for Sunday-school sessions were originally selected by Marion Lawrence in his desire to provide a suitable program of worship that could be recommended to the Sunday-schools. The author has revised and enlarged the original work of Mr. Lawrence, and provides twenty-four programs for opening services and nine selections peculiarly appropriate for the closing exercises. While not adapted for departmental worship, it will prove a valuable help in churches that are accustomed to assemble the entire school in one auditorium.

64 pages. 7 1/4 x 5 1/2 inches. Lawrence-World Publishing Company, Detroit. C. H. B.

The Achievement of Israel, by Herbert R. Purinton.

This book by a professor of biblical literature is a good example of how the Old Testament would be retold in popular narrative by a non-Christian Gentile disposed to be respectful to our religion but without any conception of divine inspiration in records or any faith in the supernatural. And yet colleges of Christian ancestry and endowment wonder why they are accused of undermining the religious life of their students. This author traces by racial evolution the development of primitive *Yahu* (Jehovah) worship down to Christ, the product of His times. Relying on Kent, Matthews, Peake, etc., and unaware how thoroughly the documentary theories have been discredited by able scholars, he would prove his thesis by conveniently assigning a late date to every early instance of spiritual faith, even placing Job around 400 B. C., and Daniel in the second century. 193 pages, with appendices. 6 1/2 x 4 inches. Charles Scribner's Sons, New York. \$1.25. H. E. S.

The Healing Delusion, by Mrs. May Wyburn Fitch.

Mrs. Fitch will be recognized as the widow of the successor of Jerry McAuley in the famous Water Street Mission, New York, where she labored with her devoted husband successfully for years. After his death she herself served as superintendent for two years and until she resigned to become a member of the Bosworth Evangelistic Party. She admits that she was deceived, self-deceived, in this transaction, with the result that she "got out of the will of God" and was engaged for a while in a fruitless ministry. This little book tells the story of her return to "normalcy." It severely criticizes the work of the Bosworths, presenting facts and arguments, and makes on the whole, a useful weapon in defense of the true gospel message committed to us in this age. Mrs. Fitch wisely buttresses her own arguments by copious extracts from Drs. Haldeman and Gaebelein. We commend the book unqualifiedly.

80 pages. 4 1/2 x 7 1/2 inches. Loizeaux Brothers, New York. Paper, 25 cents; cloth, 60 cents. J. M. G.

Rural and Village Sunday Schools, by Arthur Flake and Leona Lavender.

There is probably no better course in Sunday-school administration than the four text-books published by the Southern Baptist Convention. Recently they have added a fifth text, *How to Plan Church Buildings*, and this last volume is intended as an alternate to the Department Sunday-school. Since eighty per cent of our preachers, teachers, missionaries and active laymen come from our rural churches, there is special reason why the needs of the country Sunday-school should be studied and supplied.

176 pages. 7 1/4 x 5 inches. Sunday School Board of the Southern Baptist Convention, Nashville. C. H. B.

The Big Four Quartet Book, edited by I. E. Reynolds, Geo. S. Schuler, E. O. Sellers and J. B. Trowbridge.

The widely known Hope Publishing Company has offered this book of male voice songs (adaptable for ladies' voices) as the first is an intended series of four books. The editors are widely known teachers, harmonists and song writers, and fully justify their selection as editors in the fine work done in this book. A happy admixture of new and familiar songs insures wide use and real value. The publishers have given care to every detail of legibility, correct editing and general attractiveness, and the book must certainly invite the appearance of the proposed number two at a not distant day.

64 pages. 9 x 6 inches, red limp cover. Hope Publishing Company, Chicago. 60 cents. W. M. R.

Rural Religion and the Country Church, by Warren H. Wilson.

As director of the Town and Country Department of the Board of National Missions of the Presbyterian church, the author is an authority upon the subject of which he writes. Since there is no question today that the life of the city church is more or less dependent upon the wholesome contributions from the rural district, it is a matter of grave importance that the needs of the country church should be carefully considered. A thorough knowledge of the economic as well as the religious problems is manifest by presenting such chapter titles as "The Hard Face of Nature," "National Administration," and "Will the Farm Survive?"

141 pages. 7 1/4 x 5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25. C. H. B.

God and the Grocery Man, by Harold Bell Wright.

A novel discussing the increasing godlessness of modern life and the inability of the church to stem the tide. The author speaks of the "collapse of Christianity" and says that this is being brought about by the fact that "young America is rejecting the church because it sees through the sham of denominationalism."

He advocates the throwing aside of all else but "the truths that Jesus taught" and the establishment of endowed "temples" without membership to provide a place of worship for those who are already members of the true church because they "accept the teaching and example of Jesus as the guiding principle of their life."

The author seems to exaggerate in some things, and his proposed solution of the problem is not only Utopian but savors rather definitely of liberal theology. He does, however, deal frankly with certain serious conditions within the church, unpleasant facts which we need to face even though we do not agree with the author's proposed solution of the problem.

358 pages. 7 1/4 x 5 inches. D. Appleton & Company, N. Y. \$2.00. H. L. L.

The Measure of Margaret, by Isabel Brown Rose.

This is called a tale of India since this is the scene for the larger portion of the story, which is a combination of romance and adventure. The principal character is called upon to pass through many trials including the loss of her father and brother and the disloyalty of her fiancé. An opportunity to serve in a missionary hospital in India comes when things seem darkest, and in responding to this new call to service, life takes on an entirely different aspect.

256 pages. 7 1/4 x 5 inches. Fleming H. Revell Company, Chicago and New York. \$1.75. C. H. B.

Thine Increase, by F. W. Thompson.

Giving is lending to God with a view to being rewarded. Man's "giving with no thought of return" defies God. He reserves the right to give. Man lends only, and must take reward. One tenth is the whole tithe but not the sole tithe. The poor tithe can be substituted for the whole but only in urgent instances. The tithe time, in the Bible, is always a joy time. The Jewish tithe was a kind of land rent; to pay meant blessing, not to pay meant robbery. A book of three chapters well worth one's careful reading. The author is a member of the Institute of Chartered Accountants.

91 pages. 7 1/4 x 5 inches. Marshall Brothers, Ltd., London. 6/- net. H. F. S.

Historical Truth of the Bible, by G. B. Mitchell, O.B.E.

The author has arranged in parallel columns the chronological narrative of the Old Testament and the corresponding events in the history of Egypt and Babylon, the object being to show that the Bible is chronologically correct. The latter portion of the book is devoted to controversial points of Scripture. Whether accepted or not, the information supplied is full of interest, and as its purpose is to substantiate the plenary inspiration of the biblical record, it is a valuable apologetic. It is technical rather than popular in its presentation, but most thorough in its treatment and exhaustive in its details. Another volume is contemplated which will provide a similar consideration of the New Testament.

152 pages. 11 x 8 inches. Marshall Brothers, London. 7/6. C. H. B.

The Making of Luke-Acts, by Henry J. Cadbury.

The third evangelist wrote more than a quarter of the New Testament, the world's best-seller, hence ranks among our most important historians. Professor Cadbury, formerly of Harvard and Andover Seminaries but now at Bryn Mawr, studies primarily Luke's literary processes, not giving us a commentary or even an introduction to the joint books, which he believes were planned and written as a single continuous work in two volumes; possibly there was another in the series but lost along with his title for the whole, thus explaining the abrupt ending of Acts. He is thoroughly qualified as a linguistic scholar for this task and has here compacted the fruits of a vast amount of study, albeit exclusively from the standpoint of modernist criticism.

He has no conception of inspired guidance restraining Luke from error, and any one accepting his views could hardly read the Bible henceforth with much confidence in it as a divine revelation. He says, "For some people the thought is abhorrent that Jesus was mistaken"; and this is his conclusion regarding the speeches recorded in Acts: "More probable than the hypothesis of much direct recollection of words actually spoken, is the surmise that the author has like other historians more or less successfully composed speeches suited to the speakers and occasions out of his own imagination." Nevertheless it is difficult to lay this book down unfinished because of its amount of suggestive information not affected by his theories.

368 pages. 7 1/4 x 5 inches. Macmillan Company, New York. \$3.00. H. E. S.

Moody Bible Institute Monthly

Adventures in Habit-Craft, by Henry Park Schauffer.

Based on the principle that not mere accumulation of information but development of character is the true end of education, the seventeen studies in this book explain how that number of moral and social qualities were taught in a Brooklyn school. By an adaptation of the project method to such moral questions as all children face, they were taught to recognize and correctly value each quality. Next they clarified it by examples found in their own reading, by characters of history, and by memorizing pertinent maxims of the ages which they paraphrase into familiar speech. Finally they constructed out of schoolroom materials a model that both visualized and applied the idea in a way never to be forgotten.

Parents and teachers became as enthusiastic as the children over these lessons. Full explanatory text and pictures attractively present the method.

164 pages. 8x5½ inches. Macmillan Company, New York. \$1.25. H. E. S.

Spare Tires, by Roy L. Smith, D.D., Litt.D.

Pithy paragraphs epitomize real life and experience in this little book of sermons. They appear to have been struck from the anvil of thought at white heat. Originally given as radio talks we concede their human interest and popular appeal. However the author plays up the religion of Jesus to the disparagement of the religion about Jesus. He says "the religion of Jesus consists of simple, earnest teachings concerning honesty, sincerity, forgiveness, trust, charity, kindness, obedience, reverence, brotherhood of men and the fact of God's fatherhood." Like Confucius, Jesus did teach the active and passive virtues, but unlike Confucius, His emphasis was continually upon great doctrines later enshrined in creedal statements, such as necessity for His shed blood, the birth from above as the pre-requisite for sonship, the resurrection of the body, certainty of judgment, and the second coming. Seeing so much in Jesus it is tragic that he does not see more, as when he says: "We cannot expect to find the omnipotence, omniscience, or omnipresence of God in Jesus, but we do see, plainly, the amazing and winsome character of God."

156 pages. 7½x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.25. J. R. R.

An Explorer of Changing Horizons, by Philip Whitwell Wilson.

This is a biography of William Edgar Geil, a brilliant and popular evangelist and lecturer, and probably the most widely traveled man of his generation. The present writer recalls a striking address upon some of his adventures in China. He was the first white man to explore the great wall of China from end to end; also the first to describe the pigmies on the Congo. The photographic pictures in the book were taken by Dr. Geil, while the drawings are by his accomplished and well known biographer. But our chief interest centers not so much in what the explorer saw as in what he did and said. Everywhere he went he was a keen observer and interpreter. We were interested to discover that when he was in the South Seas, he found it "impossible to regard the natives as creatures rising from a lower to a higher civilization by a mechanical process called evolution. Their heathenism did not seem to him to be a step upward, but a step backward. It was, as he considered, an obvious perversion and diversion of an earlier and purer appreciation of God" (p. 111). Contrary to some modern travelers, Dr. Geil pays the highest tribute to Christianity and the work of the missionary, although he sometimes justly criticizes the latter.

372 pages. 8½x6 inches. George H. Doran Company, New York. \$4.00. G. S.

Paul: The Jew, by the author of An Unknown Disciple.

This is a worthy attempt, by the imaginative method, to recreate the historical background of the great apostle to the Gentiles just prior to his conversion. The style is modern as to its diction, which brings it entirely within range of the ordinary reader. It is calculated to enliven the law as the sufficient motive for his zeal in persecuting the church, and to bring into view those subtle, modifying influences which were unconsciously making him ready for his capitulation to the Man in the glory of that supernal vision on the road to Damascus.

257 pages. 7¼x5¼ inches. George H. Doran Company, New York. \$2.00. J. R. R.

Royal Partnership, by M. E. Melvin, A.M., D.D.

A very fine presentation of giving from the sociological as well as the spiritual angle. The idea of personal ownership among Gentile Christians should be corrected. Tithing is God's way. It is not emphasized by Jesus because it was looked upon as the natural order in Christianity. The Greek word for fellowship is really partnership; the first as to persons, the second as to property. No true fellowship exists without true partnership. Malachi teaches spiritual return to fellowship on basis of readjusted material partnership. God's way is the partnership way.

86 pages. 7¼x5 inches. Fleming H. Revell Company, Chicago and New York. \$1.00. H. F. S.

The Shadow of the Rock, by Orrin Philip Gifford, D.D.

This is the first of a group of sermons by the pastor emeritus of the Brookline (Mass.) Baptist Church. Other subjects are: God's Good Will, The Great Adventure, Seeking Thrills, Having and Giving, Prayer, Seeking and Saving, The New Birth, The New Covenant, My Shepherd, and 'Till He Come.

These messages have been distilled in the alchemy of a long life, and the mother tincture of a healing medicine is in them. Although they have an indomitable purpose, moral bottom, hard veracity, tone, energy, vigor and directness, they are sweetened with the virtue of a holy love. The illustrations alone bear a heavy burden of blessing.

137 pages. 7¼x5¼ inches. Fleming H. Revell Company, Chicago and New York. \$1.25. J. R. R.

The Human Body, by F. C. Jennings.

A history of the human body "its source, history and destiny as told by its Maker." The author does not seek his material in the world of science, but confines himself to the teaching of the Word of God. For the Bible he claims absolute authority; for his own interpretation of the Scripture he only asks a candid consideration. The book is marked by careful and scholarly exegesis, and provides a helpful and instructive study of this interesting subject.

206 pages. 8¼x5½ inches. Publication Office "Our Hope," New York. \$1.50. H. L. L.

The Boys' Life of Alexander Hamilton, by Helen Nicolay.

The writer is the author of *The Boys' Life of Abraham Lincoln* and *The Boys' Life of Ulysses S. Grant*, and has selected Alexander Hamilton as another patriotic American, the story of whose life is inspirational as well as instructive and entertaining. Books of this character need to be widely circulated that the present generation may have an adequate knowledge of the men who gave so much of their lives to the establishment of the American nation.

311 pages. 7¼x5 inches. The Century Company, New York. \$2.00. C. H. B.

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New Youth Evangelism

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A ringing challenge to the youth of the country for personal evangelism. Sound suggestions as to the "how," "when," and "where." \$1.50

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Dr. House presents Jesus Christ as the Supreme One of all time, a divine Master adequate for all men and every need. \$1.25

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Christian Conquests in the Congo, by Dr. John M. Springer.

For many years Dr. and Mrs. Springer have been engaged in missionary service in Central Africa under the Methodist Board. In this book the author describes the actual working of the missionary forces, locating the place occupied by organization, and the discovery and training of workers, but particularly their effectiveness as native evangelists and teachers. He shows how industrial enterprise has modified the simpler tribal life, and the power of diplomacy in dealing, not only with native customs, but also with the ideas and regulation of the controlling government. Moreover, he gives examples illustrating how the gospel means life and healing and power when it comes to grips with the blight of ignorance, the compulsion of group custom, and the heart-cry of human need and aspiration as they disclose themselves in the individual life. Maintaining the narrative form, the story runs smoothly and sustains the interest of the reader.

151 pages. 7½x5½ inches. The Methodist Book Concern, New York and Cincinnati. \$1.00. J. R. R.

The Book of the Colonies, by Elsie Singmaster.

In this melting pot of European nations nothing can be more productive of American citizenship than a knowledge of those pioneers whose noble lives made this republic possible. The author has presented a brief history of the thirteen original colonies in a fascinating manner that is calculated to attract and hold the interest of all young people. It is a worthy companion to some of her earlier books on American history.

256 pages. 7¼x5 inches. George H. Doran Company, New York. \$2.00. C. H. B.

Boy's Book of Experiments, by A. Frederick Collins.

This is an excellent book to put into the hands of boys who are entering high school, as it is adapted to stimulate the interest in the phenomena of the scientific world. It contains a series of experiments suitable for working out at home with simple apparatus, and includes projects in motion, sound, heat, light, magnetism, electricity, radio, chemistry, and photography.

316 pages. 7½x5½ inches. Thomas Y. Crowell Company, New York. \$2.00. C. H. B.

Lawrence-World Publishing Company, Detroit.

"Worshipful Services for the Opening and Closing Sessions of the Sunday School," revised and enlarged by Leslie Lawrence. Paper, 64 pages.

Johnson and Prince, 210 S. 13th St., Philadelphia.

"The Attack upon Princeton Seminary," by J. Gresham Machen. Paper, 48 pages, gratis.

Bethel Publishing Company, Elkhart, Ind.

"Suggestive Bible Studies—Matthew," by J. N. Pannabecker. Paper, \$1.00.

Rev. Arthur B. Cooper, 1453 Race St., Denver, Colo.

"Via Maxima," by John Thomas Cooper. Paper, 76 pages.

Marshall Brothers, London.

"Come Ye Children," by W. McNeil. Cloth, 96 pages, 2/6.

South Wales Bible Training Institute, Porth, Glam.

"A Witness and a Minister," a periodical issued by the South Wales Bible Training Institute.

The Wicker Tours announce a number of attractive tours for the spring and summer of 1928 to Bible lands and Europe. The Christian cruise to the Holy Land will be in charge of Dr. W. H. Geistweit, of Dayton, Ohio, and his son, Rev. Harold Geistweit, of Minneapolis, Minn.

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BOOKS RECEIVED

Macmillan Company, New York.

"A Manual Grammar of the Greek New Testament," by H. E. Dana, Ph.D., and Julius R. Mantey, Th.D., D.D. Cloth, 356 pages, \$4.00.

"The Religion of the Semites," by W. Robertson Smith, LL.D., revised and enlarged by Stanley A. Cook, Litt.D. Cloth, 692 pages, \$3.75.

"The Older Children's Bible." Cloth, 296 pages, \$1.75.

"St. Bernard of Clairvaux," by Watkin W. Williams, M. A. Cloth, 156 pages, \$2.50.

"Fear," by John Rathbone Oliver, M.D. Cloth, 366 pages, \$2.50.

Charles Scribner's Sons, New York.

"The Achievement of Israel," by Herbert R. Purinton. Cloth, 193 pages, \$1.25.

Bible Institute Colportage Association, Chicago.

"His in a Life of Prayer," by Norman B. Harrison. Cloth, 96 pages, 75 cents; paper, 50 cents.

"Five 'Musts' of the Christian Life," by F. B. Meyer, D.D. Cloth, 126 pages, 75 cents; paper, 25 cents.

"Secret Fraternal Societies and Unitarianism," by C. E. Putnam. Paper, 64 pages.

Penn Publishing Company, Philadelphia.

"Flash, the Lead Dog," by George Marsh. Cloth, 305 pages, \$2.50.

"Hearthstones," by Elizabeth Stancy Payne. Cloth, 337 pages.

Sunday School Board of the Southern Baptist Convention, Nashville.

"When the West Was Young," by John D. Freeman, D.D. Cloth, 418 pages, \$1.75.

"Working with Children in Rural and Village Sunday Schools," by Elizabeth H. Nuckols. Cloth, 169 pages.

George H. Doran Company, New York.

"The Book of the Colonies," by Elsie Singmaster. Cloth, 256 pages, \$2.00.

Biola Book Room, Los Angeles.

"Peter the Fisherman Philosopher," by John M. MacInnis, Ph.D., D.Litt. Cloth, 214 pages.

United Lutheran Publication House, Philadelphia.

"Social Problems," by E. E. Fischer, D. D. Cloth, 187 pages, \$1.25.

The Century Company, New York.

"The Boys' Life of Alexander Hamilton," by Helen Nicolay. Cloth, 311 pages, \$2.00.

The Abingdon Press, New York.

"Missionary Story Sketches Folk-Lore from Africa," by Alexander Priestley Camphor. Cloth, 346 pages, \$1.50.

Christian Alliance Publishing Company, New York.

"Divine Healing in Scripture and Life," by Rev. John Roach Straton, D.D. Cloth, 154 pages, \$1.50.

Thomas Y. Crowell Company, New York.

"Boy's Book of Experiments," by A. Frederick Collins. Cloth, 315 pages, \$2.00.

W. W. Norton & Company, New York.

"The Standardization of Error," by Vilhjalmur Stefansson, M.A., LL.D. Cloth, 83 pages, \$1.00.

Methodist Book Concern, New York and Cincinnati.

"Christian Conquests in the Congo," by John McKendree Springer. Cloth, 151 pages, \$1.00.

Augustana Book Concern, Rock Island, Ill.

"Heart to Heart with You," by Adolf Hult. Cloth, 112 pages, 75 cents.

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William M. Runyan

THE MOTION PICTURE OF THE INSTITUTE IN LONDON

The following is an extract from a letter addressed to Dr. Gray by Rev. J. Stuart Holden, D.D., dated November 20, 1927: "You will be interested to hear that the film is at work and arouses great interest wherever it is shown. I recently exhibited it here in London to a crowded audience, and have just arranged for its exhibition at the London Polytechnic in the near future. I expect to be as busy with it this winter as the limits of my otherwise uncommitted time permit."

FALL TERM GRADUATION

"The day of march has come" for the December class, and on Thursday, the twenty-second, fifty-three graduates of the Institute received their diplomas upon the completion of its various courses. The usual order of program was observed. While the organ processional, appropriate transcriptions of various Christmas carols, was rendered by Professor Holzworth, the class advanced to the seats of honor.

Elmer E. Bloom, president of the class, assumed charge of the exercises. Florence O. Barnwell and Paul Hutchens were the chosen speakers. Miss Barnwell's theme was "The Inner Circle," and Mr. Hutchens spoke on "Christ and Spiritual Power." The class song, "Workers Together with Him," was written by Elmer E. Bloom, the music being composed by Loren M. Gough, who was called upon to lead the class in its rendering. Mr. Bloom presented the class picture to President Gray who, in fitting words, accepted it for the Institute.

A reception and dinner in honor of the graduates was extended by the Faculty and Business Staff at five o'clock.

At seven-thirty the graduation address was delivered in the Auditorium before the class and a large audience of friends. Rev. James M. Gray, D.D., President of the Institute, was the speaker, and used the theme of the class song, "Workers Together with Him," for his subject. Dr. Gray emphasized the exalted character of the work of the Christian minister, and with clarity and spiritual unction unfolded the facts of the anointed worker's supernatural birth in Christ; his supernatural message; his supernatural equipment, and the supernatural character of his ministry. By reason of its practical and spiritual values, the cogency of reasoning, the message must prove a lasting memory and inspiration to members of the out-going class.

Telegraphic greetings and congratulations were received from Mr. and Mrs. Timmes; Agnes Horne, corresponding secretary

of the class of December '26; Marcella Scholl, corresponding secretary of the class of August '27, and also from the following individuals; the Misses Gillette, Skene, Winter, Speering, Dreyer, Ramsey, Noweck, Ros, Johnson, Lundberg, and Messrs. Sutherland, Black, Contento, Brown, Greulich, Knobloch, Lee, Marvin, Morrow, Murphy, and Thomas.

As an expression of devotion to the Institute to promote the teaching and training of students who shall continue to look to it for preparation for Christian service, a pledge of \$8,600.00 was made by members of the class.

Those receiving diplomas were: General Course: Martha Carolyn Andersen, Laura Marie Anderson, Edith Beenen, Caroline Campbell, Mrs. Nellie Lehman Dearborn, Edith Roena Goodale, Hazel Healey, Esther Marie Hoyt, Barbara W. Jantzen, Jean Lucile Johns, Alice May Knoch, Mary Irene Mabon, Gwendolyn Rich, Mildred Edith Sheidler, Jennie Strom, Emerson Ward Arnold, Everett Pratt Bross, Joshua Gordon Dandignac, Elmer Walter Dresh, Harold Eugene Garner, Loren M. Gough, Floyd M. Handley, Baker A. Humes, Paul Hutchens, Elmer Dwight Janzen, T. Leonard Lewis, Lawrence P. Miley, Richard John Molzahn, John Nagel, Maurice Newell Porter, Percy Ray, Benjamin Anthony Rundus, Lee Morris Rutbell, Robert Lloyd Ryerse, Alex Woydick Sewall, C. Warner Stephens, Clifford James Tarvestad, and Henry A. Toews. Christian Education Course: Minnie Rea Shaw, D. Maurice Hunter, and Charles Gaylord Knisley. Missionary Course: Florence

O'Neill Barnwell, Ella W. Dieken, Claudia Leona Frey, Doris Lenore Groat, Cornelia Renkema, Rose Shereda, Betty Sophie Wacker, Elmer Eugene Bloom, Ben W. Clendinen, Jr., Oluf Christian Jensen, and Walter E. Schultz. Jewish Missions Course: Minnie Schulman, and Arthur E. Glass. Pastors Course: John Shirol Fujimura.

SOUTHERN CALIFORNIA GREETES DR. GRAY

The D. L. Moody Fellowship of Southern California availed itself of Dr. Gray's presence at Bible conferences in that region to share the pleasures of a fellowship dinner in his honor. The Glendale Presbyterian Church kindly reserved tables for the Moody Fellowship at a dinner it was giving at 6:30 P. M., January 9. A reception to Dr. Gray preceded the evening conference hour at which he was to speak. The occasion was enjoyed by a fine group of former Moody students who delighted in this "valuable opportunity for rare fellowship and edification, and for expressing our esteem for the 'Old Gibraltar' of the faith and its honored head."

CHRISTMAS PARTY

The Married Women's Guild of the Institute arranged a program and Christmas tree for the mothers and children of the married students' families. The party was on December 14, beginning at 2:30 in the afternoon.

Mrs. Thomas S. Smith, chairman of the Guild, was in charge, assisted by Mrs. James M. Gray, Jr., and Mrs. P. B. Fitzwater.

An enjoyable program utilized all, even the youngest children. Joy abounded; suitable gifts were distributed, and the sixty women and children present were most grateful to the generous sponsors of the occasion.



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STUDENTS OF OTHER DAYS

Milton A. Amie is now enrolled as a student in the Day School, and Mrs. Amie (Beulah L. McMillan '17), is doing deputational work, giving missionary addresses. They expect to return to their African field in the fall of 1928.

Bertha M. Scheidt '23, Honduras, in a letter to Miss Johnson, says: "My heart aches for the poor women and unwanted children in this dark land. Pray for them and us that they may daily and hourly see Jesus in us."

Harry D. Clarke '19, recently served as acting pastor of the First Baptist Church, Florence, S. C., with much blessing.

Margaret Reynolds '16, returned missionary from China, and Aletha McCune '16, are the able assistants of Dr. Robert Karr, pastor of the First Presbyterian Church, Kansas City, Mo. On December 4, sixty-seven were received into the church; nearly all of them on confession of faith.

A. W. Segergren '19, after seven years of service in Wisconsin, is now pastor of the Swedish Congregational churches in Centerville and Ottumwa, Ia. He asks an interest in our prayers for this new work.

Mrs. Clifton A. Plummer, correspondence student '25, a deputy secretary for state of Maine, devoted a leave of absence to work with the Gospel Patrol, a church on wheels, built on the chassis of a former rum runner's Marmon car. Lawrence B. Greenwood was the evangelist. Mr. and Mrs. Plummer were assisting musicians and served in other helpful ways. They recently held meetings in the National Baptist Memorial to Religious Liberty, Washington, D. C. Gracious victories have been experienced in their work.

Albert H. Crombie '16, pastor, First Presbyterian Church, White Bear Lake, Minn., and editor of the church bulletin, *Presbyterian Herald*, recently published an article presenting a unique analogy between the long-expected appearance of the new Ford car and the second coming of our Lord. The article is both interesting and reverent.

J. Clarence Anders '18, and Mrs. Anders have left for missionary work in Africa. Their address is: c/o Baptist Mission, Ogbomoso, via Logos, West Africa.

Des Moines (Ia.) University Band gave its first annual Christmas concert in the auditorium, December 15, under the leadership of Donald Gordon Davis '24.

The First Baptist Church, Evansville, Ind., recently experienced a revival under the leadership of Evangelist J. W. Hickerson and Mrs. Hickerson. More than twenty young people volunteered for the Lord's work during the meetings. John F. Rake '04, is pastor.

Boris G. Alexander '25, William Knapp '25, Marion Tharpe '24, and Irene Askew '25, are attending Shurtleff College, Alton, Ill.

Herbert G. Tovey '14, is in his ninth year of teaching on the faculty of the Bible Institute of Los Angeles. As a rec-

ognition of his service the management have given him the position as associate director of the music department. Mr. Tovey teaches voice, harmony, normal training, and phonetics in public speaking.

John Mien '09, Baptist missionary in South America, is home on his second furlough. He is now with his family in Louisville, Ky.

J. Douglas Swagerty '08, returned in January to the evangelistic field where he is preaching and singing. He asks our prayers that his ministry may be blessed.

S. D. Goodale '02, has accepted the pastorate of the First Presbyterian Church, Yuma, Colo.

Mary E. Washington '22, is pastor of the Jones Chapel A. M. E. Zion Church, New Albany, Ind. She says: "Every branch of the church is well organized for a great work in this city."

Elmer '25, and Mrs. Hutchinson (Augusta Andersen '23), Kafumba, sur Kuilu, Congo Belge, West Central Africa, are in full charge of the mission, relieving two missionaries who are home on furlough. They are at present the only white people among 50,000 natives. There is an attendance of 300 to 400 at the church services, and about 250 in the school, 60 of whom are Christians. They are happy in their work and the Lord has blessed them greatly.

MARRIED

A. Garland Rotenberry '25, and Ethel Constance Nelson, November 23, Balaton, Minn.

Clifford James Tarvestad '27, and Gladys Mae Clements '27, August 4, Chicago, Ill.

Harold A. Somerville '26, and Myrtle

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Belle Dunn '25, August 11, Erie, Pa.
James Waery '27, and Margaret McGee '27, December 23, Chicago, Ill.

BORN

To Harry C. '26, and Mrs. Munsey (Ethel Webber '26), a son, Harold David, December 4, Chicago, Ill.

To D. H., and Mrs. Bower (Annie Veazie '17), a son, Howard Irwin, December 12, Havelock, Ia.

To H. A. '26, and Mrs. Stevenson (Ruth Mangus '26), a daughter, Naomi Ruth, October 27, Johnstown, Pa.

To Homer E. and Mrs. Gauntt (Marian Head '26), a daughter, December 19, Johnstown, Pa.

To L. N. '23, and Mrs. Carmony, a daughter, Dorothy Lucille, October 5, Navarre, O.

To Clarence E. Gow, correspondence student, and Mrs. Gow (Louise Finn '22), a daughter, Helen Louise, September 14, Scranton, Pa.

MR. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago.

The following contributions have been received from December 1 to 31, 1927, inclusive:

| | Number of Contributions | Amount of Contributions |
|------------------|-------------------------|-------------------------|
| Africa | 1 | \$.80 |
| Army and Navy | 4 | 57.00 |
| General Missions | 1 | 1.00 |
| Hospital | 62 | 383.38 |
| India | 1 | 8.25 |
| Latin-America | 6 | 132.00 |
| Life-Saving | 1 | 1.00 |
| Lumber Camp | 6 | 73.00 |
| Mountain | 169 | 997.94 |
| Seamen's | 1 | 1.00 |
| Free Tract | 6 | 2.60 |
| Penny Sermons | 1 | 2.50 |
| Pioneer | 8 | 21.00 |
| Prison | 291 | 1,130.87 |

FREE GRANTS OF BOOKS

Literature was sent out on account of Book Funds from December 1 to December 31, 1927, inclusive:

Africa Book Fund: To 6 points in Africa: 20 Colportage Library books, 1 Emphasized Gospel, 5 Evangel Booklets, 1 Pocket Treasury.

Army and Navy Book Fund: To 2 points in 1 state: 75 Emphasized Gospels, 75 Pocket Treasuries.

Free Tract Fund: To 9 points in 8 states: 2,869 tracts.

General Mission Fields Book Fund: To 6 points in 5 foreign countries: 91 Colportage Library books, 1 Emphasized Gospel, 115 Evangel Booklets, 1 Pocket Treasury.

Hospital Book Fund: To 98 points in 34 states, and 2 points in Canada: 5,019 Colportage Library books, 307 Emphasized Gospels, 5,277 Evangel Booklets, 7,130 Pocket Treasuries.

India Book Fund: To 6 points in India: 151 Colportage Library books, 58 Evangel Booklets.

Latin-America Book Fund: To 2 points in 2 states, and 4 points in 3 foreign countries: 72 Colportage Library books, 2,080 Evangel Booklets, 500 tracts.

Lumber Camp Book Fund: To 6 points in 5 states: 351 Colportage Library books, 260 Emphasized Gospels, 796 Evangel Booklets, 850 Pocket Treasuries.

Mountain Book Fund: To 299 points in 7 states: 7,992 Colportage Library books, 139 Emphasized Gospels, 5,315 Evangel Booklets, 10,657 Pocket Treasuries, 20 tracts, 21 Testaments.

Pioneer Book Fund: To 19 points in 10 states, and 5 points in Canada: 943 Colportage Library books, 110 Emphasized Gospels, 1,303 Evangel Booklets, 622 Pocket Treasuries, 900 tracts, 10 Testaments.

Prison Book Fund: To 241 points in 38 states, and 1 point in Canada: 8,924 Colportage Library books, 116 Emphasized Gospels, 8,784 Evangel Booklets, 12,966 Pocket Treasuries, 3,421 tracts.

Seamen's Book Fund: To 1 point in 1 foreign country: 220 Colportage Library books, 220 Evangel Booklets, 1,100 tracts.

The total amount of literature sent on the above Book Funds during December is as follows: To 676 points in 44 states, 8 points in Canada, and 23 points in 8 foreign countries: 23,783 Colportage Library books. 999 Emphasized Gospel, 23,953 Evangel Booklets, 32,302 Pocket Treasuries, 8,810 tracts, 31 Testaments.

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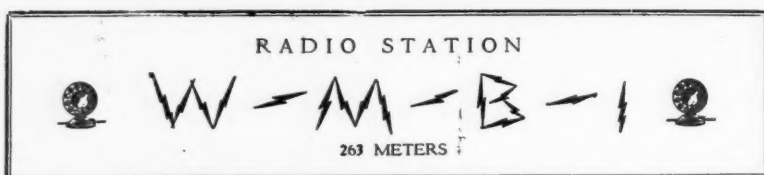
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A NEW MEMBER OF THE RADIO STAFF

Because of the decided growth of the



Radio Department and the increased scope of its ministry, it has been found necessary to add another assistant to the program director, and Howard Hermansen, a graduate of the Moody Bible Institute in the class of August, '21, has been selected for this place. Mr. Hermansen has been associated since his graduation with the evangelistic party of Evangelist Mel Trotter and Homer Hammon, with the exception of a year spent as assistant pastor of the Moody Memorial Church of Chicago. He comes unusually well qualified spiritually, as well as musically, for this important position. He is an evangelistic pianist of note, and has also been used of the Lord in the ministry of song in connection with his evangelistic work. The department asks your continued prayers that every member may be fully consecrated and yielded so that the radio ministry may be an increasingly definite channel for the conveyance of the gospel message and blessing to thousands of people.

ONE OF OUR LOYAL SHUT-INS

Mrs. F. J. Soukup, 6402 S. Eggleston Ave., Chicago, who is one of the regular listeners to the W-M-B-I programs, has been the source of great encouragement to the radio staff. Her weekly letter to the department contains suggestions, words of cheer, and a poem or two for reading at the Shut-in Request Programs on Wednesday mornings.

Mrs. Soukup was a student at the Moody Bible Institute Evening School twenty-five years ago, and her friends of that period will remember her as Hannah M. Lange. She has been a sufferer with extreme pain for several years and has been helpless physically, but it is a benediction to visit her and see the Christian joy and peace which she radiates. She



has been praying constantly for the radio work and only eternity will reveal what a large share she has had in this endeavor.

PASTOR'S AND BIBLE SCHOOL HOUR

An additional forty-five minute period has been added to the schedule each Thursday morning from 9:45 to 10:30. This is being conducted by Rev. H. Framer Smith, D.D., and Rev. Clarence H. Benson, Director of the Christian Education Course of the Institute. The period is devoted to sermon helps for pastors, and suggestions for Sunday-school workers. It is an unusual opportunity for pastors and those associated in Christian service to receive valuable material and suggestions which may be practically applied.

AN UNUSUAL OPPORTUNITY

Certainly a great opportunity is afforded to the radio audience of W-M-B-I during the coming months to enjoy the messages from some of the greatest Bible teachers in the world today. The Radio School of the Bible has been developed so that listeners may pursue a regular course of study on several different subjects and be able to follow these with outlines and take examinations in them receiving credit thereby. Below are the dates for the first term's Radio School of the Bible. Our readers are urged to send in their enrolment immediately with the very small fee which is required to cover a portion of the actual expense:

Iris Ikeler McCord, "The Church in Scripture," beginning January 20, continuing each Friday morning at 10:30 until April.

Rev. John C. Page, "Doctrine Studies," beginning Wednesday evening, February 15, and continuing each Wednesday at 8:25 and Thursday at 7:00, until March 15 inclusive.

Rev. James M. Gray, D.D. President of the Institute, "Studies in Colossians," each Tuesday evening at 8:25, from March 6 to April 24.

Rev. H. Framer Smith, D.D., Acting Director of the Pastor's Course of the Institute, "Word Study in the Pauline Epistles," each Wednesday evening at 8:25, from March 21 to May 23 inclusive.

FAMILIAR VOICES

It is the plan of the department each month to introduce in these columns two or three pictures of those whose voices are most frequently heard over W-M-B-I.

This month Miss Adele Selness, class of April '29, is presented. Miss Selness' clear, appealing contralto voice has been frequently heard and has been a great blessing to many. Her home is in Minneapolis, Minn.



The other picture this month is that of Elmer Castrodale, class of August '28.

Mr. Castrodale lives in Western Springs, Ill., and his rich baritone voice is known especially well to the Morning Family Worship audience where he has been assisting "Uncle John" Meredith for several months past. He has been assisting in the offices of the Evening School of the Institute, and also directing the choir of the Central Evangelical Lutheran Church, Chicago.



THE ANNOUNCER'S DESK

Wendell P. Loveless



If you have not already received a schedule of the hours of W-M-B-I broadcast, send for it immediately. We shall be pleased to keep you informed of any changes in the schedule or additional and special hours of broadcast.

Watch the March issue for the program presented at the dedication of the new W-M-B-I station last month.

We shall appreciate letters from our more distant listeners as to how programs are received, and particularly are we anxious to hear of those who have received spiritual blessing through this medium of ministry.

We are looking forward to the broadcast of the Founder's Week Conference, and we will be on additional hours during that week. We are especially anxious to hear from the Institute friends from distant points as to the reception during this great week of spiritual food.

Moody Bible Institute Monthly

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THE OPERATOR'S PANEL

L. H. Greer

HOW SPEECH IS TRANSMITTED FROM THE STUDIO OF W-M-B-I TO THE TRANSMITTER AT ADDISON, ILL.

A brief explanation of the procedure necessary to transmitting programs from our studio located at 152 Institute Place, Chicago, to our transmitter at Addison, Ill., will be interesting to our readers, we are sure.

As the transmitter at Addison is located twenty miles from the Institute, considerable apparatus is involved in this transmission. The sound vibrations of speech and music originating in the studio at 152 Institute Place, are converted into feeble pulsations of electric current by means of the microphone.

The microphone consists essentially of a metallic diaphragm tightly stretched between two cups containing carbon granules. The granules bear lightly against the diaphragm and are alternately compressed and released by the movement of the diaphragm caused by the vibrations of the voice. This produces a pulsating flow of current in the circuit corresponding to the sound vibrations. This feeble microphone current is greatly increased in the three tube amplifier erected in the control room on the eighth floor of the Women's Building, about 200 feet from the studio.

The power of this amplifier is used to overcome the line loss in nine miles of telephone wire between the Institute and Oak Park. The microphone current is fed into the intermediate amplifier at Oak Park, where it is again increased in volume and sent out over other telephone wires to Addison, thirteen miles from Oak Park. At Addison, the current is again fed into the third amplifier located in our control room at the station.

From the studio to the speech input amplifier at Addison, the signals are wholly audio frequency, which varies from 25 to 8000 vibrations per second. The speech input amplifier feeds into the modulator of the 5000 watt transmitter impressing the audible frequency upon the carrier wave. The carrier wave is generated by a large water-cooled oscillator tube in the transmitter. The frequency or wave length of this carrier wave is regulated by means of coils and condensers properly coupled to the antenna and ground system. This radio frequency carrier wave is emitted from the antenna and vibrates for station W-M-B-I at the tremendous rate of 1,040,000 vibrations per second. This high frequency carrier wave, modulated by the voice coming from the studio, is radiated in all directions from the transmitter antenna. As your receiving set in your home is tuned to the wave length of the station, it is able to pick up this modulated carrier wave which is amplified in the radio frequency tubes of your set.

The radio frequency amplifiers are generally located in the first two tubes of the receiver. The detector tube in your set rectifies this current from radio to audio frequency. This reverses the operation which occurred in the modulator circuit of the 5000 watt transmitter. From the detector tube audio frequency signals are amplified in the audio frequency amplifiers in your receiver to sufficient volume to operate the loud speaker. In the loud speaker the sound waves are produced, which are exactly similar to the original sound waves produced in the studio at the Moody Bible Institute.

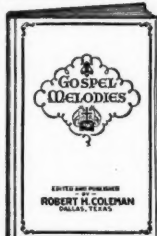
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